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RESERVE
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THE RECEIPTS. — The donations for the month of May were \$24,928.51, which is about \$2,000 less from this source than for the corresponding month last year. The legacies, however, were unusually large, \$21,868.82, making the total receipts for the month \$46,793 33. For the first nine months of the financial year the donations from the churches increased about \$2,000. To meet the appropriations already made there must be received within the remaining three months at least \$150,000. This will require an increase of gifts over the corresponding period of last year of about \$20,000. In mentioning this amount no reference is made to the enlargement which was so earnestly hoped for, and which is still imperatively demanded for the best interests of Christ's kingdom.

THERE are ten million members of evangelical churches in the United States, and they are reported as giving \$2,121,731 for foreign missions. This is an average of *twenty-one cents* per member. Is the church seriously at work for the evangelization of the world or is she only "playing at missions"?

It is an interesting evidence of the growing power of Christianity in Japan that the people feel it necessary to bolster themselves up by mutual pledges so that they may be kept from becoming Christians. A Japanese paper reports that a number of citizens of Kioto, grieved at the rapid spread of the new religion, have established a society in which each member binds himself by solemn oaths never to embrace the Christian faith. Any member who disregards his vows will be ostracized. Men would not so set themselves did they not feel the power of the current.

THE recent convention at Chicago in behalf of Home Missions augurs well for the progress of the kingdom of God not in this land alone but in all lands. The two interests of home and foreign missions are mutually helpful. Dr. Chalmers, in speaking of Scotland and of how the two causes might work into each other's hand, said what is true in all lands, "Should the first take the precedence and traverse for collections the whole of Scotland, the second would only find the ground more softened and prepared for an abundant produce to itself. It acts not by exhaustion, it acts by fermentation."

THE ocean cable has brought tidings of the death of Mrs. William N. Chambers, late Miss Bliss, of Erzroom. Another sad loss to the cause of missions is in the death of Major Malan, of London, who has been so efficient in awakening an interest in the evangelization of Africa.

THE latest intelligence from the missionary party on the way to Bihé is of the date of April 1, at Bailunda, 200 miles from the coast, which will probably be one station of the mission, about fifty miles from Bihé. The party started for the interior without waiting longer for the porters to come from the king of Bihé, leaving the bulk of their baggage to be brought in later. Messrs. Sanders and Miller were in the best of health, and Mr. Bagster found himself greatly strengthened as they left the coast, having previously suffered much from fever and ague. Considerable progress had been made in the acquisition of Ambunda, the language of Bihé, and Mr. Sanders was able to make himself understood in simple conversation with the natives. The road proved more difficult to travel than was anticipated, but the beauty of the country had not been at all exaggerated. They had had their first interview with the King of Bailunda, who would like to have some of them remain in his kingdom.

THE recent earthquakes and other disasters that have visited Smyrna and vicinity are said to have greatly impressed the people. The governor, Midhat Pasha, recently proclaimed a day of fasting and prayer, and sent criers through Smyrna calling upon each religious body to meet at a certain time for confession of sins and for prayer. It is a noteworthy fact that a Moslem governor should thus recognize the Christians and summon them to prayer. The Greek church did not respond. The Armenians met on the top of Castle Hill, while a crowded service "for all nations" was held in the *Salle Evangelique* connected with our mission.

WE heartily congratulate the Presbyterian Board of Foreign Missions on the fact that it closes its financial year with a balance in the treasury of between nine and ten thousand dollars. Its total receipts from all sources were \$580,256.31, the amount for April being \$166,618.78. Why should not the Lord's treasury be always full and overflowing?

KING KALAKAUA, of the Sandwich Islands, while at Japan, is said to have declined all invitations to visit consuls and prominent personages, but he went to call upon "Mother" Gulick, and spent an hour in conversation with her upon Hawaiian affairs. Mrs. Gulick went to the Sandwich Islands fifty-three years ago, but now lives with her missionary children in Japan.

THE Turkish government would seem to be bringing down destruction upon its own head. Traveling is quite as dangerous in and about Constantinople as in the remote parts of the Empire, and the authorities are doing little or nothing to enforce order. How far this can go on without the active interference of other nations whose citizens are so frequently molested remains to be seen. The sentence against the murderer of Dr. Parsons has not been carried out, the Sultan having up to this time failed to issue the firman for his execution. The accomplices of the murderer, who were sentenced to imprisonment, are said to have died in prison.

A SERIES of ten small books has been prepared in Japanese by Rev. Mr. De Forest, based upon the ten commandments, and comparing the teachings and the fruits of Buddhism and Christianity respecting the several moral duties enjoined in the Decalogue. The volumes are meeting with a sale quite exceeding expectations.

THE readers of the *Herald* will remember the report of a sad fight between two parties of natives on Tapiteuea, one of the Gilbert Islands, given in our issue for February last. Certain newspapers on the other side of the Pacific have recently set afloat the statement made by two or three drunken traders in that quarter of the globe that our missionary vessel, "The Morning Star," sold to the combatants the bowie knives with which they fought. This charge has been copied into some American papers, and it may be worth while to say here (1st), that the "Morning Star" neither carries nor sells bowie knives or guns; (2d), that in the battle referred to the natives used not bowie knives but clubs; and (3d), that the battle was fought before the arrival of the "Morning Star." It is singular that so many give ear to the malicious tales of those whose trade and lusts are interfered with by the labors of missionaries.

ROBBERIES are becoming much more frequent throughout the Turkish Empire. Since the story of the assault on Mr. Pierce, of Nicomedia, given on another page, was in type, tidings have come that Mr. Montgomery, on his way from Aintab to Marash, and Dr. Barnum, while passing between Harpoot and Sivas, have been robbed by highwaymen. In the latter case, after the Circassians had taken all they could find, — money, watch, coat, etc., — Dr. Barnum preached so effectually of righteousness and a judgment to come that the robbers restored article after article until they finally retained only five piasters (twenty-five cents) for themselves, and bade the surprised and grateful missionary to go on his way.

A VERY interesting volume on *Turkish Armenia and Eastern Asia Minor*, by Rev. H. T. Tozer, has just come from the English press. Mr. Tozer is evidently a churchman of somewhat high ideas as to state churches, and he cannot at all approve of the plan adopted in our missions of establishing separate Protestant churches. Nevertheless his commendation of our missionaries and their work is most emphatic. "Of the American schools," he says, "I can speak in terms of unqualified praise. The benefit of these is recognized by the people, and this in great measure reconciles them to the religious work, which would naturally call out their antagonism. And the missionaries themselves, fourteen of whom we met in the course of our journey, are above commendation. We found them shrewd, practical men, and cautious in judgment, for without this they never could have succeeded as they have done in the midst of so many difficulties."

A REMARK of Mr. Tozer, in his volume mentioned above, will, we hope, be well pondered. His own notions of the church and of missionary methods do not coincide with ours, and yet after watching the work done by our brethren in the East, he says: "*I should strongly deprecate any interference with them. Though their mode of proceeding may not wholly approve itself to us, yet intermeddling would only introduce an element of confusion. Their system has taken root deeply, and another agency might impede them, but could hardly flourish by their side.*"

MISSIONARY MAP OF AFRICA.

(From Africa, a Quarterly Journal, edited by MAJOR MALAN.)



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|---|---|---------------------------------------|
| 1. Church Missionary Society. | 13. Norwegian Missions. | 22. Primitive Methodists, England. |
| 2. United Methodist Free Churches, England. | 14. American Board. | 23. Bale Missionary Society. |
| 3. London Missionary Society. | 14A. Gordon Mission. | 24. German Baptist Missions. |
| 4. Universities Mission. | 15. Paris Missionary Society. | 25. American Protestant Episcopal. |
| 5. Free Church of Scotland. | 16. United Presbyterian Church of Scotland. | 26. American Methodist Episcopal. |
| 6. Established Church of Scotland. | 17. United Brethren, Moravian Mission. | 27. American Presbyterian Society. |
| 7. Dutch Reformed Church of South Africa. | 18. Rhenish Missionary Society (Barmen). | 28. Mr. McKenzie's Mission. |
| 8. Church Canton de Vaud. | 18A. Finnish Mission. | 29. London Jewish Missionary Society. |
| 9. Berlin Mission. | 19. Baptist Missionary Society. | 30. Mr. and Mrs. G. Pease's Mission. |
| 10. Hermannsburg Mission. | 20. Livingstone Inland Mission (London). | 31. Miss Whately's Mission. |
| 11. Wesleyan Missionary Society. | 21. American Presbyterian Board. | 32. American United Presbyterian. |
| 12. Society Propagation of the Gospel. | | 33. S. Chrischona Pilgrim Mission. |
| | | 34. Swedish Missions. |

EXIGENCIES IN PAGAN LANDS.

It has been more than once suggested in recent days that amid the many importunate calls for aid the claims of China, Japan, Africa, and other pagan lands must yield because of peculiar exigencies in other quarters. It is not denied that these lands of darkness need the gospel, neither is it a question whether we ought to give them the gospel as soon as possible, but it is affirmed that, at the present juncture, other needs are more pressing. Emergencies are pointed out. There is a crisis here or there, calling for instant and concentrated effort on the part of God's people. In view of these emergencies, which are commonly found near at hand, it is said that Japan must wait; that China can be evangelized ten years hence as well as now; that we must attend to pressing needs first, and move upon the heathen world when our crises are past.

Now it is proper to suggest that if one takes a broad view of the kingdom of God, he will find at this moment in more than one pagan land an emergency of such magnitude as to demand the instant activity of Christians. While it is natural that men should see the needs nearest them, they ought not to overlook other needs as great if not as near. Look, for instance, at Japan, with its thirty-four millions of people. Is it possible to conceive of a nation in a more critical position, so far as pertains to its reception of the kingdom of God, than is Japan to-day? Centuries have not effected such changes in that Empire as have been witnessed within the last dozen years. Its people are seeking knowledge and power with an avidity such as the world has seldom, if ever, witnessed. This eagerness for light is so great as to be full of peril, just as it is perilous for a blind man whose eyes have been opened to walk at once into the sunshine. Blindness may follow excess of light. In Japan the upper classes who have sought the wisdom of the Western World are drifting rapidly into skepticism. In the great government university at Tokio six hundred young men are studying modern sciences and literature under European and American instructors. They have learned that their old gods are vanity, but they have not learned that there is any other God. It is said that every one of these six hundred students is an atheist. Yet throughout Japan the great middle class is most accessible. They will listen and read. Not less than sixty-six thousand volumes of the Scriptures were sold in the Empire during the year 1880, and the more recent distribution of the Word of God is something quite phenomenal. The opposition of the government and the hostility of the people have subsided, and wherever the Christian preacher goes he finds interested hearers. It is a question which the next few years must decide, whether these millions who are turning away from their old idolatry shall turn to a Christian faith or to a form of culture which is atheistic and morally barren. When ground long closed is opened there is something more to be said than that it is a favorable time to put in good seed. Other seed will go in if not the good seed. On no spot of earth is the ground more open than in Japan to-day, and if the Christian Church is wise she will seize her present opportunity for taking, as she may, that Empire for Christ.

Look also in other directions. Consider the condition of China respecting missionary effort. Can she wait for the gospel until some other pressing needs are met? Not to speak of her hundreds of millions of the present generation

who must go down to death unenlightened if we delay, we should bear in mind that the wave of Western civilization has reached China. The barriers she had set against foreign influences were many, and it seemed as if they would never yield. But they have yielded. It means a great deal that the Chinese government has, within a few weeks, contracted for a telegraph line overland from Shanghai to Peking. It means the breaking down of Chinese superstitions, the speedy introduction of Western arts and sciences, resulting in a great intellectual awakening of the people.

In the wake of these changes, which are imminent, there will come, there must come, the rejection of the effete religions which are now professed but which are not embraced by the people with any fervor. All signs point to mighty changes in China before the twentieth century shall begin. Whether we shall see again a marvel like that in Japan, a complete revolution without a convulsion, no man is wise enough to say. But any man who considers the interests of the kingdom of God on earth will see the immense importance of planting the banner of the cross in advance of these impending changes. We shall find it vastly easier to contend with moribund idolatries than with the cold skepticism which will surely follow the rejection of the old systems, unless in place of them a better faith is given the people. There is an emergency in China. The next few years are to determine whether the church of Christ is to take the lead in the march of that empire as she moves out from her isolation to take her place in line with the great nations, or whether the new civilization she is to receive shall be simply material, leaving her in the abyss of atheism, her last state being worse than the first.

A similar line of remark might be used respecting even that darkest of all dark mission fields, Central Africa. Society there is chaotic. There is no order or civil government. But government of some sort must soon come. The twenty-nine commercial and exploring expeditions now moving towards this region must soon effect a great change at the heart of the continent. The mass must soon crystallize. About what shall it crystallize? Shall it be about some mere trading-post, where the natives shall get their first glimpses of civilization as they watch the avarice and the vices of the trader? or shall society crystallize as at Livingstonia and Ujiji, and, we hope to add before long, at Bihé, around the chapel of the Christian missionary, where the people may learn from the Word of God of the principles on which human society should be founded? It will make a vast difference in the future of Central Africa whether the missionary precede or follow the trader. And if he is to precede, he must go at once. There must be no delay.

Other points might be named where there is a present exigency in what relates to the kingdom of God. There has never been a time like the present for evangelical labor in nominally Christian lands. The state of affairs in the Turkish empire indicates that this is a golden opportunity for Christian effort there. Indeed there are emergencies everywhere. They are not peculiar to the foreign field or the home field. Let not Christians ignore any of them. Vast issues are now in the balance, and it is a time for enlargement on every side. There are ten million members of evangelical churches in our land, one fifth of our whole population, and there is no need of withdrawing from any work already undertaken in order to meet any exigency here or there. The

churches could easily do tenfold more in all directions if only their latent forces were developed. The present emergencies to which we have referred should be used to lead Christians to the consecration to the uttermost of themselves and their possessions to the interest of their Master's kingdom which they may now so effectively serve.

THE MORNING STAR.

THE outline sketch of the record of Missionary ships, given in the last number of the *Herald*, indicates the place which our own "Morning Star" holds in the history. It is an honorable place.

The mission to Micronesia was undertaken in 1852. The first missionaries, Mr. Snow, Mr. Sturges, and Dr. Gulick, with their wives, sailed from Honolulu in July of that year, in the chartered ship "Caroline." They were accompanied by two native Hawaiian missionaries, Kaai Kaula and Opumui, with their wives, Deborah and Doreka. They soon found that a ship was indispensable. Changes and supplies needful to the health of the missionaries could not otherwise be secured for them. A contract was therefore made with Mr. Jonathan Stetson, of Chelsea, for the immediate construction of a brigantine of 180 tons and 98 feet long. In view of the enthusiasm with which in England, twelve years earlier, the children had provided the "John Williams," an appeal was issued in August, 1856, to the Sabbath-schools, for similar aid to build the "Morning Star." The response was immediate and most hearty, outrunning the demand of the building fund, and providing a liberal sum for her maintenance. The little ship was launched November 12, in the presence of a vast concourse of her stockholders and friends; and December 1st she sailed from India Wharf, Boston, commanded by Samuel G. Moore, and having as passengers Rev. Hiram Bingham, Jr., son of the veteran missionary to the Hawaiian Islands, and his wife, who were to join the new mission. A fierce storm immediately assailed the ship, and she narrowly escaped wreck by taking refuge in Cape Cod harbor. Pursuing her voyage, and stopping at Rio Janeiro for some repair, she reached Honolulu in April, 1857.

Her first service was a trip to the Marquesas Mission of the Hawaiian Missionary Society. She sailed May 1, and returned July 6 from a very successful voyage. She sailed again, August 7, on her first trip to Micronesia, taking as passengers Rev. Mr. and Mrs. Bingham, Rev. Peter J. Gulick, who went as delegate of the Hawaiian Board, Mr. J. E. Chamberlain, and six native missionaries and helpers. She came in sight of the first Micronesian island, August 26, and reached Kusaie, or Strong's Island, September 8. Her reception was cordial and her arrival brought great relief to the lonely missionaries on the island. Taking on board Mr. Snow and Dr. Pierson, she proceeded, September 15, to Ponape, where Mr. Doane was stationed. Returning to Kusaie to leave Mr. and Mrs. Snow, she visited Ebon, where her hearty welcome was followed by the planting of a station. From thence she sailed for Apaiang, where Mr. Bingham was stationed, and on December 2, 1857, just a year after leaving Boston, she set sail on her return from Micronesia to Honolulu. We cannot pursue, in detail, the long and eventful story of the "Morning Star." Her trips, almost

annual, from Honolulu back and forth among the Islands, have carried cheer and strength to the remote laborers there. Much has been done which could not have been undertaken without her aid.

After ten years the vessel was found in need of such extensive repairs that it was judged the better policy to build a new ship to take her place. She was, therefore, sold, her name changed to "Harriet Newell," and she went to sea and was never heard from. The new ship was built at East Boston by Paul Curtis & Co., and, as before, the children gave cheerfully and abundantly for the work. She was launched 1866, September 22, and soon sailed under the command of Mr. Bingham, who went out as a missionary in the first "Star," and had had special charge of the construction and furnishing of her successor. This vessel had the misfortune to suffer wreck at Kusaie, 1869, October 18, the force of a strong current drifting her ashore during a calm. No lives were lost, and no blame could attach to her officers. Immediate measures were taken to replace her, the same builders constructing the new ship on the same model. The insurance furnished a large part of the cost; and the same cheerful givers, stockholders of the earlier vessels, added as much more as was needful. The third "Morning Star" was launched 1871, January 26, and sailed February 27, under the command of Captain Matthews, leaving Honolulu for Micronesia on the 22d of July following. In 1875 Captain Colcord took charge of the vessel, and in the spring of 1878 Captain Isaiah Bray was made commander, in which position he has since done faithful service. The story and incidents of her last voyage are told at length in the June number of the *Herald* and on another page of this issue.

A more exact statement of the cost of the several "Morning Stars," and the contributions of the stockholders, may interest many persons.

"Morning Star" No. 1, cost with equipment, \$18,351. The offerings reached \$28,505, giving a surplus of \$10,154 for repairs and expenses. She was sold for \$4,191 in gold, or, in currency, \$5,812. Adding this to the contributions for the second "Star," the sum was \$28,793, and her cost was \$23,406. After her wreck \$19,087 were received for insurance and freight. For "Star" No. 3 the children gave \$8,862, and additions of interest raised the amount available to \$29,229, which left a balance above cost and equipment of \$767.

AMONG THE INDIANS.

BY MR. J. C. ROBBINS, SANTEE AGENCY, NEB.

WHEN brought into direct contact with the Indians as a people, all traditional ideas concerning them vanish. The Indian wants what we want, although his idea of quality and quantity may be grosser and larger than ours. He has the same desires, passions, and appetites that we have. After ten months' residence among them, I think it just to say that the Indians are no better and no worse, no nobler and no baser, than we would probably be under precisely the same circumstances. The Indians delight to bore the ears and paint the faces. Bangs have been fashionable for generations. The Indian woman carries her hands before her at the waist in that listless, nothing-to-do way, so common in

the fashionable world. The brave ties a piece of red cloth around the neck of his little dog, puts a little blanket on its back, and parades with him, leading him along by a cord.

There is a marked contrast between the position of the missionary to the Sioux forty years ago and that of the missionary among them to-day. A great deal of pioneer work has been done, and few missionaries or teachers will be called upon to do the rough work of forty years ago.

The last annual meeting of the native pastors under the care of the missionaries of the American Board, was held at Sisseton Agency, Dakota. The native churches sent delegates to the meeting ; some of them traveled over three hundred miles in their wagons, bringing with them their families, tents, and provisions. It was an interesting sight to see them as they approached the agency. Many of the women were dressed in neat calico gowns, others wore more costly fabrics, but all wore the indispensable shawl. When an Indian woman renounces the blanket she always gets the shawl, which is the next thing to a blanket, and it serves for cloak and hood. The men, in their plain suits, clean shirts, collars and neck-ties, did not look like very dangerous associates for the women or for the missionaries.

After the arrival of new-comers the Indians who had already arrived went to shake hands with them and gossip ; the women kissed each other, just as women do everywhere, I suppose. After the reception the men took a smoke while the women pitched the tents. After the tents were pitched I went with several lady volunteers to visit the Indian camp. When on the way I learned from my more experienced companions that door-knocking is not strict etiquette with Indians ; it is more fashionable to walk directly into the tent and take the best seat, which is the square of ground opposite the door. If this place is occupied when you enter the occupant will vacate it, but will not ask you to take it, as you are supposed to know whether you wish to sit or to stand, and are at liberty to do either.

As we entered we shook hands with everybody, from the grandmother to the grandbaby, and then made ourselves as comfortable as we could under existing circumstances. The Indians make their fire in the center of the tent, and the smoke is supposed to go out through the neck at the top, but as I was so busy with my eyes during the calls, I have concluded that some of the smoke does not pass out.

I was much interested during these calls to see what the women were doing, for the kind and grade of their work is one of the best indications of the condition of a people. There is less bead work than formerly ; the taste is changing from the simply ornamental to the useful. I say this of those tribes that have made some progress towards civilization. Many of the women were mending clothes ; one woman had cut out a pair of pants, and was making them ; another was making a calico dress for herself, and many others were cooking. The food looked so clean and tempting that I felt ready to accept an invitation to join them when the meal was ready.

AN INDIAN CONFERENCE.

Much has been said of the great councils of the Indians, and I have often wished I might see such a gathering of these children of the prairie. The bell

has rung ; come with me to the mission church, and let us see if this is the council of old.

The men are standing in front of the Great Spirit House ; a procession of women, with their babes on their backs, is quietly passing in and occupying the seats on one side of the house. After the women have entered the men go in with more noise and less order, taking the seats opposite the women. The house is full, every seat is occupied, so that chairs are brought and placed in the aisles for the tardy ones. The conference opens with a hymn ; all listen while an Indian reads from the "Mysterious Book" (Bible), and offers a prayer to the Wakantanka (Great Mysterious Being). I cannot describe the feeling that thrilled me when, after the prayer, those two hundred and fifty men and women united in singing "Nearer my God to Thee." The Indian looks upon God as a mysterious, distant, and incomprehensible Being, and it is something very new to him to think of coming nearer to God.

But these Indians have come together to discuss several questions. The discussions are in the Dakota language. The first topic is "The Benefits of Education," and a full-blooded Indian begins by saying, "We are all Indians ; we have never seen the like of this before. We now discuss education. All men are not of the same size or height, nor of the same acquirements or ability. Man first learns those things that are needful for sustaining life. Other learning of things within the mind is harder to come. Whence does learning come ? From the white man. But where did he get it ? Once white men were as low as we are ; now look at them. We say we are too old to learn, yet we take our old Dakota ponies and teach them, and they learn to work in harness. The things to be learned lie about every man's house. Learning is like a large house with one door and many rooms ; whoever enters has his choice as to the part he will occupy. Education brings joy. From this time all Dakota customs must go. Our people are like a tree with dead branches, but we may by education become a tree with leaves and fruit."

After the discussion of this topic, other subjects were introduced. "The duties of lay members." "Methods of raising support for native Pastors." "Would it be well to make all Indians subject to the same laws as the whites ?" "The family in the church." On these themes Black Lightning, Walks-Shooting-Iron, Peter Big-Fire, Grey-Cloud, and many others spoke earnestly and sensibly, and the various discussions cannot fail to produce practical results of the best kind. The consideration of the last-named question concerning the family relation means a great deal among the Indians, for the Indians are ashamed to be seen in public with their wives. During the discussion on this topic an Indian propounded the following question : "Which is harder, to work like a white man or to go like a white man and sit with your wife in church ?" This question caused a roar of laughter and some confusion on the male side of the house, but the women were equal to the occasion ; one woman arose and very quietly said, "As for me I would be willing if my husband asked me ; he would be the one to hold back."

The husband generally looks better than the wife, but if they begin to appear together in public it will bring reform in dress, life, customs, and manners ; in brief, it will be one of the final steps of the transition to civilization. During the meetings the women showed the deepest interest by their attendance and

attention. The times are slowly changing, and woman is coming to her inheritance.

The native church supports its own missionary society, which is aided by an auxiliary society among the women. The women have nine societies, or nearly one to every church: there are eleven native churches in this conference. There are also three missionary societies among the young men. During the past year the churches contributed for their missionaries \$212.79; the Woman's Auxiliary Society contributed \$231.57, and the Young Men's Society raised \$30.30, making a total of \$474.66 for native missionaries; besides this the churches have contributed for the support of their pastors and for the current expenses of the church. From April, 1879, to March 31, 1880, these eleven native churches contributed \$1,397.

The meetings lasted three days; on Sunday morning, before the meetings closed, we all united in partaking of the Lord's Supper. The church was crowded; as many as three hundred must have been there. Here we saw some of the fruit of the forty years of labor of the Williamsons and the Riggsses; it was a splendid living testimony of the power of the gospel among the Dakotas. Old men and old women were there. One woman more than eighty years old came forty miles to the meeting, walking the greater part of the way. Another has been a consistent member of the church for thirty years. Here, also, was the venerable Dr. Riggs, who has labored so long and so faithfully among them; his work is almost done, but looking upon the field he must rejoice to see the signs of an abundant harvest.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

CHANGES IN THE GREGORIAN CHURCH.

MR. PERRY, of Sivas, amid other interesting accounts concerning the out-stations of his field, mentions particularly Yenijeh, which he has recently visited:—

“A little Protestant community was formed at Yenijeh about ten years ago, but was soon crushed by a bitter persecution. I saw the Bible which fell from the preacher's hands into the mud when he was being forced out of the village by the mob. But the root of the truth has been planted in that place. The persecutors of ten years ago are hearers now, and those who met the shock of the persecution are the leaders of thought in that region; but they seem to have decided to remain in their own church, and to retain them the church itself has compromised in doctrine and practice. The tendency now is to receive us and our teaching without giving

up their own form of worship. Whether this plan is to be encouraged or not is an open question. Certainly great changes are gradually taking place in the old Armenian church. Many of the errors about which so much has been said (such as pilgrimages, priests making atonement, etc.), though still adhered to in the letter and retained in the practice of the church-worship, are understood by a large portion of the people to be but empty forms.

“I was disappointed in being still unable to organize the few enlightened families into a Protestant community; yet may it not be after all that we are building more wisely than we know in laboring indirectly for the revival of Christianity in the Gregorian church itself. Why should not such a church as that at Yenijeh remain a unit, and be revived *as such* from the state of spiritual sluggishness into which it has unfortunately fallen? Its system of self-support, though not with-

out its faults, is, on the whole, a good one. The people, with their own hands, have erected their church building and the altar within it. From their own earnings they support their village priest. He is a good man in other respects, but destitute of true Christian knowledge. In that church the Bible is daily read and revered; and the worshipers adore the name, though ignorant of the *life*, of the blessed Saviour. Notwithstanding the mighty obstacles which are presented in the ignorance and unbelief of the people, why should we not expect that a breath from the Spirit of the Lord will come upon these congregations where his Word is now read, and cause these spiritually dead churches to seek the light of life? I cannot but confess that my daily prayer and my hope are that the evangelical wing in the old Armenian church, fighting its long battle for the truth, may at no very distant period achieve a marked success. Standing on this watchtower of 'Dumah,' we see some signs of promise. It is yet night, but the 'morning cometh.' Let all our Christian friends pray that these waste places of Zion may be speedily rebuilt."

A MISSIONARY ROBBED.

The vicinity of Nicomedia seemed to be peculiarly infested by robbers who are very bold. The fate of Dr. Parsons last summer has not deterred his associate, Mr. Pierce, from undertaking a tour among the villages in the Geireh region. On Saturday, April 30, when only about six hours distance from Nicomedia, Mr. Pierce, who was accompanied by a teacher from Nicomedia and the Aslenbeg preacher, was set upon by robbers. He sends the following account of what he terms "a little incident":—

"When three hours on our way a party of six or eight well-armed Circassians made their appearance, running down the side of the mountain. One aimed his revolver at my breast, and told me to dismount. My first impulse was to resist, and I presume I should have done so if I had had any means of self-defense, but as it was, I concluded that prudence was the better part of valor, and got down. The rascal immediately pounced upon me, and

snatched my watch. I was not yet wholly reconciled to the situation. So I told him to make haste a little more slowly, whereupon he became very angry, and came at me with a huge knife or sword. I did not like the looks of that, so I yielded, and gave him my money. He then went through my pockets, taking my last para. Meanwhile others had dealt likewise with my companions.

"They next went for the luggage on our horses, and, cutting the ropes, threw everything on the ground, and proceeded to ransack every bag and bundle. Not finding as much as they thought they ought to have, they again went through our pockets. This they did the third time, all the while threatening to cut us in pieces, etc., and flourishing their knives and revolvers about in a very reckless manner. At last they seemed to feel satisfied that we had no more money. I was congratulating myself on getting off so easily, when the same rascal who had taken my money and watch, cutting a rope from one of the pack-saddles, told me to follow him. He then took me up the side of the mountain, and proceeded to tie my arms behind my back. Not being much used to this sort of thing I began to think matters were getting serious, but what could I do? Nothing but pray, and that I did, committing myself into the hands of him who careth for his children, and calmly waiting to see what the end would be. After securing me he tied two of my companions with the same rope, and, telling us to sit down, he made it fast to a tree. He then tied the other two men, and proceeded to beat them with his sword; then, turning to us, began to threaten and flourish his knife. Another robber with a gun threatened to shoot, etc., but finally they withdrew for consultation. After an hour or so they disappeared, and we began to hope we had seen the last of them. Soon a Turk came down the mountain and untied us. He said he had been told by the robbers to come and let us go after they had gone. We then found that we were not alone, for, farther up the mountain were several other parties, who, like us, had been robbed and bound. Several had been there since the previous day. There were

men, women, and children, — Turks and Armenians, as many as twenty in all. After a little consultation it was decided to return to Aslenbeg, as it would be a dangerous thing to fall into the hands of another party of Circassians without money or watches to give them. Spending the Sabbath at Aslenbeg, we reached home Monday, at noon, most devoutly grateful to our Father in heaven that we had been permitted to return to our friends once more.

“My friends are very unwilling for me to make any more tours while the country is in such a state. I hardly know what duty requires in such circumstances. Men are killed or robbed every week all around us, and nothing is done about it. Some parts of our field I can visit, but I think the more dangerous regions must go unvisited for the present.”

CESAREA AND OUT-STATIONS.

Dr. Farnsworth sends the following items from Cesarea under date of April 6:—

“After months of effort a good location has been secured in Talas, for the building to accommodate the girls’ boarding-school, and the foundations are laid. We are now awaiting with anxiety the government permit to put on the superstructure. By sufferance, the foundations of the dwelling-house are now being laid. The station classes, the advanced one of seven pupils in Talas, and the new one of fourteen in Cesarea, are hard at work, showing sufficient evidence of ‘the old man’ to cause anxiety, and with so much evidence of the presence of ‘the new man wherein dwelleth righteousness’ as to inspire hope.

“The tabular view for the past year does not indicate the near approach of the millennium, but it does show progress. We report 40 schools with 42 teachers, and 1,558 pupils. Of our teachers 26 are females, and nearly all from the Talas boarding-school. The number of Protestants reported is 3,286, about 100 more than the previous year. The contributions for pastors and preachers amounted to \$996, and for education, to \$604.”

Dr. Farnsworth also sends some notes of a visit paid among the out-stations:—

“I left home with some misgivings, knowing that there was a good deal of complaint among the laborers about support, and that the people are exceedingly poor and discouraged. I am very glad to say that I was happily disappointed, the tour proving every way both more pleasant and more successful than I had dared to hope. The church at Moonjasoon is making a good effort to raise the \$66 that we expect from them this year.

“In Gemerek a new preacher began work a few months’ ago. He is a native of the place, a graduate of Marsovan, and has been in the employ of that station several years. For some reasons we were not prepared to give him a very cordial welcome, but I am glad to say that I was much pleased with all that I saw and heard of him. If he can be judged by present appearances, he will deserve to be ranked among our best laborers. He has made a good impression, not on the Protestants only, but on the Armenians also. The people had made their subscriptions for the present year, amounting to \$51.50.

“The Moonjasoon pastor met me by appointment at Roomdigin, where I spent my second Sunday. Roomdigin is about twenty-five miles from Cesarea. The young man who has just begun work in this place is doing well. He is one of those exceptional persons who need little or no teaching in order to use their powers to the best advantage. Without any training in station class, and with very little in common school, he is one of our best teachers and an excellent writer, and, for a boy of twenty, a good preacher.

“At Yozgat I found both preacher and people very impatient for my coming. A serious quarrel seemed impending. It is cause for gratitude that such results were reached that both parties were more than satisfied. I remained four days with them, presiding at the meeting for choosing the officers for their civil community; at the same meeting they made their subscriptions for the year. The manner in which this should be done had been the question on which they were divided. We had

asked our appropriations for Yozgat, with the expectation that the people would support the boys' school entirely, pay running expenses of both schools, and also pay \$81 on salary of preacher. To meet these and other necessary expenses they needed £46, or \$202.40. The community numbers forty adult males. Thus they must subscribe, on an average, \$5.06 for each. This they did, carrying them far beyond any other congregation in their subscriptions. They were in advance of all others last year in the amount actually raised. On my return from Soongoorloo, I spent three days more, having communion, baptisms, and school examinations. We think that this church and congregation have got through 'the teething period.'

Central Turkey Mission.

A REMARKABLE MEETING.

MR. MARDEN, writing from Marash, April 1, gives the following account of his reception at a meeting among the Gregorian Armenians. The fact that there should be such a meeting *for women* in the old church is quite as noteworthy as is the invitation to a Protestant missionary to make an address:—

"As I passed the door of the new Armenian school building to-day, I met a priest with whom, a short time ago, I had had an earnest talk at my house upon Bible study. He invited me in, as I supposed, to see the costly building, where I found a congregation of 400 Armenian women, gathered for their Wednesday noon prayer-meeting. On a platform at the head of the room a young woman was reading a chapter from the Protestant edition of the Turkish Bible; behind her sat several Armenian priests, one of whom came at once to the door and warmly seconded the invitation of the other priests that I go forward to the platform and address the meeting. It was a rare opportunity to speak for the Master, and I gladly gave them a short sermon, after which one of the priests spoke half an hour upon the text, 'Prove all things, hold fast that which is good.' Every word was strictly evangelical, and was listened to

with attention. Notice was given that the women's meeting would henceforth be held every Wednesday and Sunday at noon. The exercises were closed by singing by a choir of young ladies, followed by the benediction.

"As your missionary stood on that platform beside four Armenian priests, and at their invitation preached from a Protestant Bible to an Armenian audience, his mind ran back, not very far, to the days when Armenians burned Bibles and stoned missionaries, and he thanked God for the wide door he is opening for the gospel."

STUDENTS FROM GEBEN.

"A few months ago a young man some twenty years of age came to me and said he was an Armenian from Geben, had come fifty miles on foot across the Taurus, and wished to enter our school. He could pay half his expenses. We had no funds from the Board for the support of Armenian students, but I was so much interested in the manly bearing and earnest spirit of the young man that I assumed the balance of the expenses myself, and gave him a place among our Christian students in the college preparatory school.

"A week later another young man from the same town and of the same character came and joined him. I told these young men that though I desired them to become Christians not only in name but in truth, yet so long as they accepted the Armenian faith they were entirely free to observe all its forms, and no Protestant should in any way molest them. At first they attended faithfully the Armenian church, but soon found their way to the Protestant Sabbath-school and church services, and without an opposing word they seemed to accept the evangelical faith as soon as it was explained to them. For years they had groped in the dark, and now the glad tidings of salvation, through repentance and faith in Christ, was a welcome message of light and life.

They take an active part in the students' prayer-meetings, and give promise of great usefulness. They express a strong desire that the people in Geben and its villages may be brought under evangelical influences.

“Several of their friends, including the village priests, have visited them, and on seeing the change in their lives, and hearing the gospel message from them, with a small sermon from the missionary at the end, have carried back to their mountain homes new impressions of Christian faith and life. Through these young men we had become much interested in the Geben people, and a few days ago Mr. Christie, with a native helper, went on an exploring tour to that part of our field, which hitherto has received very little attention. He writes back that he meets with a cordial reception everywhere, and with his helper has accepted invitations to preach in several Armenian churches, and large audiences listen with many expressions of gratitude.”

HADJIN AND SIS.

Mr. Christie, of Marash, under date of April 5, says:—

“In Hadjin I spent three days. The work there is going on most encouragingly. Of the twenty-five pupils in Mrs. Coffing’s school there are only four who, so far as human judgment can decide, remain unconverted; a blessed new life pervades the whole school! The girls passed a very creditable examination in various studies on the day before I left.

“In the church I could see evidences of great progress since I was in Hadjin eighteen months ago. The young pastor is a hard worker, and God has this year blessed his labors most graciously. Thirty have been added to the church recently, and this is only about half, as I understand, of the number hopefully converted. In Shar, also, there has been an interesting work going on for several weeks.

“When Mr. Montgomery and I were in Sis, two weeks ago, things were in pretty bad shape in the church. Party spirit had almost rent the church and congregation in twain. We found it necessary to ask the acting pastor to go to Bazar for a month, and to put in his place the young student who had accompanied me from Marash. This because of the deplorable lack of wisdom shown by the former in dealing with the troubles which had rent the church. On my re-

turn hither last Saturday, a most gratifying change was visible in the aspect of affairs. The Lord had so blessed the earnest and prayerful efforts of young Hara-teun as to open the way for a reconciliation between the parties, and for the removal of all existing difficulties. We held three services on the Sabbath. I preached at noon on our Lord’s washing the disciple’s feet, and the subject was continued at the prayer-meeting in the evening: in this last meeting the evidences of the Spirit’s presence were unmistakable. The two days since Sunday have been spent in holding meetings, and in bringing men together for purposes of reconciliation. This day has been kept by the church as a day of fasting and prayer: we spent five hours in reconciling the two leading men in the late troubles, the Spirit helping in a most unexpected manner, and to-night Mr. Montgomery preached a powerful sermon, after which, with prayer and confession, the offenders against the church’s peace mutually asked and obtained forgiveness. The wounds seem to be effectually healed; and *now* for a week of aggressive action! Everything looks like a revival of God’s spirit here in Sis: we are to hold daily meetings through the week, and pray they may be used for the conversion of many who have long listened to the Word, but have as yet refused to obey it. Brother Montgomery and I are praising God with full hearts to-night for what he has done and is doing here.”

Eastern Turkey Mission.

PERSECUTION STAYED.

OUR brethren of this mission write joyfully of the partial relief they have had from work connected with the famine. They have not witnessed quite so much of distress as they anticipated, and yet the people are very poor, and many of them still need aid. Mr. Cole, of Erzroom, reports that most of the relief work connected with the Ottoman commission, is now off his hands, but that aid has latterly been rendered in the distribution of seed. Nearly \$5,000 worth of seed has been recently given away to the poor people, the

funds therefor having been provided by gifts from Great Britain and America. The administration of this charity has given our missionaries and their helpers great favor among the people, so gaining an entrance for the gospel. Mr. Cole says : —

“ I was reading the other day in an old dispatch book which Captain Everett, the English Vice-consul, kindly loaned me, as to the treatment Dr. Josiah Smith received in 1842, and when I contrasted with it the high esteem in which he and our people are held at the present time, I marveled at what God had wrought. Then those curious of the truth were tracked to the missionary’s only to be taken out by force, and dragged like dogs through the filthy streets by the infuriated mob who cried out, ‘ Let us spill their blood,’ ‘ These missionaries must leave, or we shall turn Mohammedan,’ etc. But we have been permitted to see the day when not a few are so outspoken as to admit that if there is any such thing as religion in the heart and life it is found among the Protestants. Nearly five sixths of the scholars in our schools are from the Armenians. And why? Not because they cannot learn from books in other schools of the town, for some of them are very well classified, and have quite good teachers ; but religion, or even morality, seem to have so little importance there that they fear for the character of their children. ‘ Let them know less of books, but be good children.’

“ Two Koordish villages, having nearly a hundred houses, have recently sent up petitions begging to become Protestants, and asking for a teacher, but from the fact that they are anxious to know if by so doing they may be exempt from military duty it would look as though there was too much thought of political protection in their minds. Yet through the goodness of God we may be able to bring them to the gospel basis in the end. Letters from Erzingan city itself indicate that the few friends we have there have too worldly an idea, as if the dress rather than the heart of the gospel could carry all before it. And yet, with all due allowance, those parts are ripe for the harvest, and some of us must take up a sojourn there this coming winter, if not before. Do pray for Erzingan ! It would not be strange if

from Erzingan a work was to open among those Dersim Koords who are only Mohammedan from fear. The two villages mentioned may prove the opening wedge to introduce the gospel among the 100,000 of these Koords.

“ Requests for instruction also came in from another race, not so near, perhaps, to Christianity, inhabiting a part of the regions of Alashgird. They are called Yezidees, and are said to number some 50,000. They are worse treated even than the Christians of the region. Turks on the one hand were drafting them for regular military duty, and on the other hand threats from the Obeidullah Sheikh party were urging them to come forth against the Persians, neither of which did they accept, save by force, as they are not real Mohammedans. These, too, beg to be taken under such protection as will allow them to worship God according to the dictates of their own consciences. Let come the strong arm of political protection, and we may hope much from these wild tribes, the so-called Indians of Asia.”

A SUNDAY IN GARMURI.

Dr. Barnum, of Harpoot, writes, March 28 : —

“ The village of Garmuri is one of our new out-stations, at the foot of the Taurus range, upon the edge of our plain, and about fourteen miles from this city. A neat little chapel was built there during the last autumn, to supply the place of one built and burned the previous year. As the helper was prostrated by illness, brought on from overwork, I rode over to the village on Saturday to spend the Sabbath. The ride was made uncomfortable by a snow-storm which lasted the whole way. I put up with a man who happened to have a room separate from the one common room of the ordinary village house. This was quickly swept, the little sheet-iron stove belonging to the chapel was put up, a couple of old carpets and a mattress were spread down, and the discomforts of the ride were soon forgotten in the cordiality of my welcome. The board on the chapel was soon struck to call the congregation to the ordinary sunset meeting.

“ The Turks in this village are of the

worst class, and they have never allowed the Armenians to use a bell or even a board for their church, and when some of the Armenians of the village tried to stir up the Turks to prevent the building of the first chapel by telling them that the Protestants would hang a bell upon it and ring it, they replied, 'What, ring a bell in Garmuri! Do you suppose Islam is dead here?' The more fanatical Turks regard bells as an insult to them and their faith. After the chapel was burned I told the Protestants to introduce the striking of a board. The Turks grumbled a good deal about it, but they did not dare to oppose it by violence lest it might be taken as a proof that they had had a hand in burning the chapel, so the custom became established; and in the wake of that the Armenians hung a board upon their church, which is now regularly used. It is the general testimony of the Christians in the village that the burning of the chapel was a blessing to them in helping to free them from the oppression of the Turks, for the Turks were in great dread lest we should suspect them of the crime, and they put themselves upon their good behavior.

"After returning to my room from the chapel, the people soon began to come in, and before the supper was over the room was pretty well filled. The evening was spent, as it usually is when we are at the out-stations, in a general conversation upon matters pertaining to religious experience, — the way to be saved and how to live so as to please God, — along with reading, singing, and prayer. This was my second service.

SIX SERVICES.

"Yesterday, Sunday morning, I had scarcely waked before the chapel board announced the time for the early morning service. At this meeting I gave notice that after breakfast I would hold a separate meeting for the women. This was appointed at a private house, because the chapel was cold, and a stove would do no good, for the paper had been torn from the windows. The people were all thinly clad, very few had stockings, and some of the children were running about over the frozen ground without shoes even, while I was cold with three coats and two pairs of

stockings on. Some twenty or twenty-five women came together at their meeting. They were rather shy, but they gave close attention while I spoke to them of the peculiar value of the gospel to them, as fitted to elevate their sex from the low place which they hold in this country, and to help them in discharging their duties to their families. Those who had begun to learn to read held out their books, when I asked to see them, in the conscious pride of a newly-acquired superiority, although they were too timid to read to me.

"A little later it was time for the noon Bible service, in which I had the aid of the teacher of the boys' school in Hoeli, who had come over with some of the young men of his village, knowing that the preacher was sick, and not knowing that I was there to supply the pulpit. After this service I had a meeting with the young men of both these villages, in each of which there is a Christian Association. These young men's associations are just now among the most hopeful features of our work. A short time after this meeting was over it was time for the remaining service in the chapel, which comes an hour before sunset, when I preached again, and in the evening another social meeting was held in my room, after the manner of the previous evening, making in all six services which I conducted during the day. These, with the two meetings Saturday P. M., and the one before I left this morning, make nine meetings in all. Do you wonder that I feel 'Mondayish' to-day?"

Mahratta Mission.

WILLING LISTENERS.

Mr. Winsor, of Siroor, writes, March 18:—

"We have just brought to a close a most interesting tour in our field. Taking the westerly section we have preached in every direction far and near; dividing our company into twos we have preached in 150 villages and wadis during two months, visiting from six to eight places in one day. Mrs. Winsor and her Bible women went in one direction, myself and catechist

in another, and two more in still another, and then at nine or ten o'clock at night meeting in the tent for prayer and to take the memoranda of the day. Thus we have spoken the word of life to thousands. It has been a marked tour. I never saw our catechists in so good a spirit or so willing to labor in the out-stations.

"We have had more work than before among the Kunbis, a most interesting class of people. At one place, Muncher, many Mussulmans heard us, and as we left a Mussulman preacher preceded us to Kheir (six or eight miles), and gathering a large crowd he said he felt it his duty to warn the people against the teaching of the sahib who had just come, for they would be deceived and their women would be carried off by the Madam sahib. But this proved no hindrance. The leading men of the place assembled and gave me the school-house, and an audience of nearly four hundred people, who listened intently to the story of the prodigal son, and its lesson, and there seemed to be a deep impression on all. I had long been pressed in spirit to visit this region, and this tour has confirmed all my convictions. The work opens up most wonderfully, and we pray and ask prayers that God would send us the right native helpers to put in this part of our field. This opening for work is second to none that I have anywhere witnessed."

Madura Mission.

CHANGES IN INDIA.

MR. HERRICK, of Tirumangalam, as illustrating the external progress of the country, sends an account of two journeys taken from Madras to Madura, — one recently and the other in 1846, thirty-five years ago, when he first reached India. He writes: —

"The distance from Madras to Madura, by the route commonly taken by travelers in 1846, is about three hundred miles. Public conveyances of any kind between the two places did not then exist. The roads were bad, and the numerous streams to be crossed were without bridges. Though at different places by the way there were buildings in which travelers

could rest, they were unfurnished with cooking utensils, table furniture, or articles of food. Most of these, except rice, meat, and salt, must be carried by the traveler the whole way, or he must do without them. How we six persons were to make this journey in the hottest part of the year, when it was safe to travel only by night, was a question not easily settled. After consultation with missionaries in Madras, it was at length decided that the three ladies and one gentleman, not very strong, should go by palankeen, and the other gentlemen on horseback. As soon as convenient, palankeens, horses, and other necessaries for the journey were procured, and the men required engaged.

"But the number of men! This astonished us newcomers, as I am sure it would you under like circumstances. Each palankeen must have twelve bearers and a man to carry a torch, fifty-two for the four. Each horse must have a man to take care of him and another to procure grass and boil grain for him to eat; — no easy matter in the hot, dry season. One man and a boy to help him were needed to cook for the party, and two more to carry cooking utensils, table furniture, and such articles of food as could not be obtained at our stopping places from day to day, — sixty persons all told! The time occupied was sixteen days. The expense was, of course, great, and the fatigue, especially to us on horseback, and having poor opportunities to sleep, was not little.

"Last November Mrs. H. and I again had occasion to make the journey from Madras to Madura and Tirumangalam. Taking the train at half past seven Friday morning, we reached home at noon Saturday, without change of carriages, great fatigue, or inconvenience of any kind. The distance is 355 miles, the road going a little round in some places to pass near large towns. The expense was moderate, even as compared with the expense of traveling like distances by railway in America. We halted, for a few minutes, at stations in several places where it was necessary on our first journey to stop a whole day or more.

"Let us thank God for increased facilities for travel all over the world, while we

pray that all may subserve the coming of His kingdom. 'Many shall run to and fro, and knowledge shall be increased.'

CHURCH DEDICATION.

Mr. Howland writes of a memorable day at Mandapasalai, January 19, when their new station church was dedicated. He says:—

"A large pavilion had been erected, with bamboos and mats, in front of the church. This was decorated with festoons of dark green leaves. Plantain trees and sugar cane were fastened to each post, some of the plantain trees being loaded with fruit. Three American flags and one English jack, with numerous streamers, adorned the tops of the tall bamboos of the pavilion. Inside the church we had decorations of festoons of the same dark green leaves and suspended baskets of bright eastern flowers. Soon after noon the native band of music proceeded to a village near by and brought the Christians of the place. Then the procession formed. First, the band. If noise was music, we had plenty of it. Twenty-five boys, two by two, from the boarding-school, with teachers for marshalls, followed by twenty-five girls with bright clothes and black hair gilded with golden chrysanthemums. These were from Miss Taylor's school. Forty catechists and teachers followed next, and then three pastors and the delegates from other stations. They marched in front of the house, and the missionaries fell into the line. As the foremost rank reached the church steps the line divided to right and left, and the missionaries, headed by our secretary and treasurer, Mr. Rendall, marched to the door. It was locked. A catechist stepped forward and read a paper delivering over the church to the Board through its treasurer, and giving the key to Mr. Rendall, he asked him to unlock the door, enter with us and help dedicate it to the worship of the true God. Mr. Rendall, receiving the key, unlocked the door, and we walked in. Then came the Christians of the congregation, followed by those from other villages. Each missionary and pastor was presented with a beautiful wreath of yellow chrysanthe-

mums. Limes and fruits were given, and the communion table loaded with clusters of plantains and cocoanuts, and presents of sugar, dates, raisins, and sandal wood. The house rapidly filled. Mr. Washburn, ascending the platform, opened with the invocation. A native lyric followed, a song of praise to Christ. All rose and joined in the singing. We had our organ to lead. It was an inspiring sight to see and hear that audience of nearly five hundred Christians joining so heartily and harmoniously in singing praise to our Redeemer. Mr. Tracy read from the Scriptures. The boys and girls and teachers then sang the 'Te Deum' responsively. Mr. Rendall followed, preaching an interesting sermon from Psalms lxxxiv. 10. The audience was packed, and fully two hundred crowded around the doors and windows. These latter were all heathen, most of them of high caste, from a large village near by."

After the sermon addresses were made by Messrs. Noyes, Chandler, Jones, and the native pastor of Madura, and the dedicatory prayer was offered by Mr. Herrick. A part of the exercises not planned for by Mr. Howland was the presentation to himself and Mrs. Howland of two beautiful copies of the Bible. This was done by the native catechists and helpers in token of their gratitude. A praise meeting in the evening closed this day so memorable for Mandapasalai.

Japan Mission.

THE KIOTO SCHOOL.

MR. LEARNED, under date of April 11, says:—

"Our spring term began on the 4th inst. It is an especially interesting term, because of the large class which we have for the spring course in theology, and because at the end of the term a large class is to graduate from the regular course.

"The theological class numbers twenty-seven or twenty-eight, including nine who were in the class last spring. Nine came from Okayama and out-stations, and six from Shikoku, and three from Fukuoka. They are instructed this year in theology,

homiletics, the epistles, and gospels, and a little church history. Most of them are either already engaged in Christian work, or expect to be. More than half either pay their own expenses or are supported by Christians in the places from which they come. One man sells Bibles on Saturdays to support himself.

"We have from Mr. Tsunashima in Totori, encouraging reports of the progress of the work there. Fifteen or sixteen men have formed themselves into a company which they hope will in time grow into a Christian church.

"Some young men who have come down this way from one of the government schools in Tokio, report that in the great university there, with six hundred students, there is not one Christian, which means that there is not one who believes in any God. In the engineering school, with two hundred scholars, there are only eight Christians. This shows what kind of men the educated and leading men of the country are likely to be, except so far as a counter influence is furnished by Christian schools, and so far as I know there is no Christian school that has attained to much influence yet, except this one here."

IMABARI. — INSTRUCTION SOUGHT.

Mr. Atkinson, of Kobe, reports :—

"The foundations of the Imabari church were laid the middle of March, and it is hoped that the building will be ready for use by the end of April. The carpenters are Christians, hence it is expected that all will go well. When the foundation stone was laid the whole company of believers turned out, and with hymn and prayer aided in the work. And now every morning the work is begun by the offering of prayer by one of the brethren previously selected! Mr. Ise, in a postal, speaking of the goodness of God to himself, says, 'I am much obliged to him for all his unspeakable gifts.' Contributions for the building are coming in from persons not previously known. One day a man presented himself and said that he should like to aid a little, and gave thirty yen! Others have given smaller sums in the same way.

"Our workers there have a daily morn-

ing Bible-reading in the meeting-house. The attendants are but few. Every evening also, except Saturday, they have a similar service, and the attendance is from sixty to seventy! The Sabbath services are well attended, and everything seems to be in a most hopeful condition.

"I was recently invited by a company of Japanese gentlemen who are interested in educational matters to deliver a lecture for them in one of the large theatres of Kobe. I consented to do so, and spoke on the education of man in his physical, mental, and moral natures. I spoke an hour, and my address seemed to be well received, if I may judge from the hearty applause of the audience, and the rumors that were about the streets the following day. Several Japanese made addresses the same evening. The plan of such assemblies is to meet about seven o'clock in the evening, and continue until close upon midnight. I ended my address at a quarter past ten o'clock, and returned home. None of the gentlemen interested in that movement are Christians. This is the first time that a missionary has been invited in these parts to make such an address. The admission fee was six cents; the audience about three hundred. I have suggested to our Christian friends the idea of renting a theatre, as those gentlemen did, and lecturing for a couple of evenings now and then on Christianity and kindred subjects.

"During the last two weeks I have received requests from two places west of Kobe, for preachers. Another place, the city of Fukuoka in Kiushiu, has sent a request for a missionary physician. I could give no satisfactory reply to any one of the three requests. We have been seeking for places and people; we are now being sought."

OKAYAMA. — SPIRITUAL ADVANCE.

Under date of April 6, Mr. Cary writes from Okayama :—

"One of the most cheering facts is the spiritual advance that we see in the members of the church. The pastor, especially, seems to be having a rich experience. Whereas his sermons were formerly remarkable for the intellectual power displayed in them they are now more deeply

spiritual. He has lately been preaching a series of sermons on the dependence of Christians upon the Holy Spirit, and his own earnestness is being caught by others. More concern for the salvation of friends and neighbors is manifested, while the meetings for prayer and Bible study are inspired with a new life. On the other hand there have been a few members of the church for whom we have felt troubled, and in two cases there has been occasion for slight discipline; but the readiness with which the church has taken up these things, the kind spirit in which all steps were taken, and the repentance of the offending members have been but further proofs of the general good condition.

“Increased readiness among the Christians to assume financial burdens also gives us much encouragement. Last year three young men who went to the short course at Kioto were supported from mission funds, as they have since been in the out-stations where they have been working. This year the Okayama church pays the expenses of two new men at Kioto, while a third goes at his own charges. One of our last year’s men was stationed at Takahashi, and from the beginning of this month the believers there assume his whole support while at school and after his return, while they also meet all other expenses of the work in their city. Moreover, they send to the three months’ course at Kioto two other young men, paying half their expenses, while the young men provide the other half for themselves. Another young man pays the whole for himself. Thus in place of the three men who went last year at the expense of the Board, there are this year nine men, only two of whom cost the Board anything, and one of those receives eleven *yen* from the place where he has been at work.

IDOLATRY RENOUNCED.

“We are constantly rejoiced to hear of persons who are giving up the worship of idols. The young man who keeps the Bible store was absent from town for a few days, and his mother, who is not a Christian, went to take care of the shop during his absence. After his return she sent for him to come to her home that he might help her destroy her idols, for

during the time she was in the shop where there was nothing of the kind she did not see but she got along as well as though she had had them.

“My teacher is a leading member of the church, but his father has always been very much opposed to Christianity. A few weeks ago an old lady, who is also a church member, was calling at their house, and improved the opportunity by speaking with great earnestness on religious matters. After she had gone away my teacher’s father said: ‘Why! what has got hold of Mrs. O.? She is an old woman; but since she has become a Christian, she has grown young again. There must be something in a belief that could change her so much.’ Her talk seemed to influence this man more than anything else has done; for just after she went away he decided not to put up a new shelf he had been planning to have made for his idols, giving as a reason: ‘Well, this new religion is getting so popular that I don’t know but we will all have to go into it, while idolatry seems to be going out of fashion, so that I don’t believe it will pay to spend much money on my gods.’”

Micronesian Mission.

ADDITIONS TO THE CHURCHES.

CAPTAIN BRAY sends us the following list of the churches at the Mortlocks and Ruk, with the membership and the number added within the past year. It is certainly a remarkable record when it is remembered that the beginnings of work there were in 1874, and that save for a part of one year no American missionary has resided on any of the islands:—

	ADDED THE PAST YEAR.	PRESENT MEMBERS.
Lukunor	29	132
Oniop	36	80
Ta	23	113
Satoan	27	59
Kutu	17	131
Mor	22	54
Etal	32	99
Namoluk	36	36
Losap	50	50
Nomr	51	51
Uman (Ruk)	24	24
Eleven Churches	347	829

THE MORTLOCK ISLANDS.

The last number of the *Herald* contained reports from the Marshall Islands and from Ruk, but there was not room for the accounts of the visit of the "Morning Star" to the Mortlock Islands. This group, it will be remembered, constitutes the chosen foreign missionary field of the Ponape Christians, and the names of most of these Ponape missionaries are familiar to many of our readers. They will be glad to hear of the blessing which has attended these earnest Christian laborers during the past year. The "Star" reached Oniop, an islet of Lukunor, December 28, and spent two weeks in passing through the Mortlock group before reaching Ruk. We give large extracts from Mr. Doane's record:—

"Oniop is the field of Kelep (Caleb), and during the year, aided by Mr. Logan, he has worked it well. A good church has been erected, school kept, and the people have freely supplied both families with food. A Sunday-school celebration showed the interest of the young, and their merry songs and clapping of hands told of their joy at the 'Star's' arrival. We can tarry here but a day, and it is a busy time; goods are to be packed, mail distributed, the gifts of the Monthly Concert to be gathered up, and the Lord's table to be spread. Kelep has a church of eighty members.

"The islet Lukunor is the mother station, and as it is the most important islet, it gives name to the whole atoll. Brother Tepit (David) is the teacher here. As the 'Star' nears the shore and drops anchor, and we pull in over beds of coral and through green emerald waters, the white sand beach is thronged at the landing with pupils from the school. The fathers and mothers and high chiefs flank the rows of children. They sing their best, those merry hearts, and their eyes, black as coal, sparkle with delight. We pass through the throng, and shake hands with all, taking often two at a time, so eager are the little ones to clasp our hands. Jera (Sarah) is there, the mistress of all these happy singing people. We go to Tepit's house, drink the milk of a cocoanut or two, then to the church, where a large crowd has gathered.

Through the day we hold meetings, a Sabbath-school celebration being among them; in the evening we gather about the Lord's table. By day and by night we must toil. Tepit's church has grown through the year, and now numbers 134 members, with few exceptions all being in good and regular standing. In the morning we gather up the monthly contributions of the church, consisting of bags of shells, distribute the letter mail, and then gather on shore for our parting songs.

"The 'Star' is soon under way for Ta, on the large Satoan lagoon. Reaching there, on Saturday, we find the beach lined with the little singers. Opatinia has committed them to the care of a native teacher. To the large audience which soon assembles in the church we pass the salutations of the Ponape Christians, and introduce our delegates, the king and high chief of Ponape, and the two new teachers who are going to the front. We hold an evening meeting, and are glad to meet the brethren, who have evidently grown in grace. The meeting is a good one. When the Sabbath comes all go ashore, and a crowded house greets us. The sermon, the Lord's Supper, the Sabbath-school celebration, occupy our time. Four were baptized, two restored, making the membership of the church 115. These are good men and good women, transformed under their teacher's loving care, and gentle in their bearing towards us. Opatia has put up a new church, a goodly sized one, and the people have kept the teachers supplied with food such as they have."

MOR, SATOAN, AND KUTU.

These places are out-stations upon the large Satoan lagoon. At Mor a native helper has had fair success. At Satoan, Barnabas has more than held his own, the church now numbering fifty-nine. Kutu, like Ta, has been under the care of Opatia and Opatinia. This good couple have had a prosperous year in their Christian work, though they are not now in good health. It was suggested that they, perhaps, ought to return to Ponape for medical care, but they decided not to leave their work at present. Mr. Doane says:—

"The 'Star' brought for Opatia a boat,

bought for him by Brother Sturges, or rather for the mission, but Opataia is to have the charge of it for the present. He needs it to help him navigate a little more securely and easily the lagoon and the passages at sea, as he often goes to Etal and Namoluk, some thirty miles distant. Though the boat is a joy to him it is questionable if the natives will not sail better in their large proas."

OTHER ISLANDS.

"When we reached the reef of Etal the tide was out, and we walked over the reef and along the sand beach a mile or so, coming out on a band of youth singing us a welcome. A native teacher greeted us; the king spread a royal feast of native food for his kingly brother from Ponape. But, the first greeting over, the church is soon filled, and we spread the Lord's table and commune together. Sweet communion, though on a coral atoll, and with dusky brethren and sisters!

"The meetings being over, we were asked to remain a while, as the school wished to entertain us. The exercises were rather rude and noisy, but they told of the interest of this people in their new life. A native girl has mainly conducted the school during the year. She has won success, and is prophetic of the time when the Mortlock girls will be the school-teachers of their own people.

"On January 6 we reach Namoluk. Here is Julioj (Julius) with his school gathered, singing and clapping hands, happy to meet their old friends and the 'Star.' The music is not a little discordant, but it comes from glad hearts. What else but the spirit of the Master, acting through this dear brother, could make these otherwise wild little savages flock together to sing and clap hands so earnestly? Julioj is at our side, and we clasp hands, walk with him down the beach and across the island. As we approached his home, the wife hastened out to greet us, and a large band of natives gathered about to see the strangers. A large audience soon filled the church. The good brother was landed last year, and has had poor health, but he has toiled on amid trials. He and his people have erected a church

edifice and a house, the best buildings in the mission-field; a school has been kept, for there were present a large body of youth, ready to pass their examination in reading, slate writing, and black-board exercises. The children are pretty and bright. And there was also present a large body of adults, men and women, gathered in two rows nearly across the church, all waiting to be examined and baptized and received into the church. The bags of shells, with mats, tell still more of the work done. When our meeting is nearly over and these candidates are baptized and four deacons ordained, the boat comes with the ladies of the 'Star.' This is a new event to this simple people. The natives have done their best to supply Julioj with such food as they have, but often the supply has been limited. It is hard to fall back on an old cocoanut and some coarse taro, their only food at times. We help to fill up the brother's larder with a few gallons of molasses, some rice, and a piece of salted pork. God bless the good workers we leave, and may the thirty-six natives just baptized unto Jesus increase an hundred fold through the year!

"At Losap the usual happy group of children on the shore greeted us with song and clapping of hands. We examined the fifty candidates for baptism. A larger number than this were set aside last year, but some have fallen by the way. The fifty have run well and are accepted, and the children entertain us with recitations and marches and songs. The next day is the Sabbath, and a crowd of interested, patient, listening natives assemble in the church. A sermon is preached, the large body of candidates baptized, four deacons ordained, and then the communion was administered. So a new church was organized on these coral islands.

"On Monday, January 10, a run across the channel brought us to Nomr, the home of Taitoj (Titus). This is his first year in missionary work. He has done well; his school is a success, and fifty-one candidates for baptism were examined. These candidates appeared well, and the table of the Lord was spread, and they were invited to this feast of love; a new thing under the sun to them. Four deacons

were ordained, who served for the first time. The brother and sister seem to love the work. At their homes we gather up the 'gifts' to the Lord, shells and mats.

A young man and wife join us to attend the school on Ponape. A younger person also goes, besides one taken from Losap. So we sail for Ruk."

GLEANINGS FROM LETTERS.

Josiah Tyler, Umzunduzi, South Africa.—I have never known this station so prosperous, the congregations on the Sabbath larger, or the daily school better attended. I had a long talk yesterday with the chief of most of the people in the station, and asked him to do all he could to promote the interests of education here. He immediately called two of his leading men and sent them to the *kraals* with the message: "Send your children to the school." I was pleased with the apparent sincerity and readiness with which he did this.

Charles H. Brooks, Constantinople.—Our congregations are improving; we have had a hard winter, but spring is at hand. I am meeting strangers much more, and having long and earnest talks with them. Our enemies take more notice of our existence and of our labors, and I regard that as a favorable sign; I trust they will no longer be able to ignore us.

Americus Fuller, Aintab, Central Turkey.—It is often and shrewdly observed that one good measure of the real power of Christianity is to be found in the degree to which it influences men to give money to wise and benevolent objects. A fact bearing upon this general truth came to my knowledge a few days ago which will speak for itself in regard to the vitality of Protestant religion in Turkey. In Aintab there are now four old Armenians to one Protestant. As to property per man the two communities average about the same; yet during the last year (1880) the Protestants gave for the support of preaching, for schools, to aid the poor and for purely benevolent objects more than twice as much as the Armenians, *i. e.*, on an average the Protestant gives *eight times* as much as the old Armenians. Surely there is power in the truth.

Charles S. Sanders, Aintab, Central Turkey.—The people at our out-stations are suffering very much not only from the famine but from the terrible war taxes that are being loaded upon them. At Severeke we saw how erroneous is the idea that law and order is impossible in Turkey. There a certain war-pasha, as they call him, — a military governor, I suppose, — had been settled about twenty days. He was raising soldiers and money with terrible severity, but he showed what a determined man can do here to keep order. Just before he came a man was killed near the city by robbers. He bastinadoed all robbers so unmercifully that they say you can now leave your doors open anywhere and no one will dare to steal.

John K. Browne, Harpoot, Eastern Turkey.—There are three boys' schools at Malatia, primary, grammar, and high, the latter having several pupils who are preparing for Armenia College. These schools now have over one hundred pupils, employing four teachers who also give their services to the prosperous evening schools for young men. Besides these schools, we have two girls' schools with seventy-five pupils, and growing so rapidly that they are quite unable to pack away all who seek admission. They are situated in two sections of the city, and are doing a great work among the women, few of whom are able even to read. Our admiration of these rich and promising results at Malatia is by no means diminished by the thought that the expense of church and schools is largely borne by those who are rich only in faith and devotion. The young men of the Christian Association aid untiringly in all good works, selling books and tracts, and gathering into chapels and schools those who are without.

John S. Chandler, Battalagundu, Mad-

ura. — To-morrow there will be admitted to the church here four girls and three boys, — one girl being from a Roman Catholic family, the others all from Christian families. A new catechist, Paul Crass, has spent several weeks during the past two months upon the Lower Pulneys, and has been invited to preach in house after house, evening after evening. The hill fever is dangerous, but we are working more and more among those people.

J. E. Walker, Shau-wu, Foochow Mission. — The power of the opium habit among the Chinese comes in part from utterly false ideas of the value of the drug as a medicine. They turn to it as a sort of panacea for all physical ills. In fact, they regard it much as rum used to be regarded in America one hundred years ago. Exposure, over-work, debility, indigestion, etc., etc., can all be met by the use of opium. When once a man's constitution has been undermined by the excessive use of opium, as soon as he quits it he finds himself the subject of a thousand aches and ails for which it is regarded as the sovereign remedy.

Henry Blodget, D. D., Peking, North China. — We have quite a class of men from the country this winter, who are gaining a knowledge of the important things of the Christian faith, and who will, we trust, be able to teach others also. I translated and printed last year the seventy resolutions of Edwards, and his self-dedication to God, thus introducing, so far as I know, the writings of Edwards to the Christians of China.

Frank M. Chapin, Kalgan, North China. — The hatred which was aroused against us last summer by reason of the expected war has been gradually decreasing, so that in the northern city we scarcely ever meet with insult. The change between the present time and last October is very marked. When the news of a treaty with Russia is confirmed, and becomes generally known, this good feeling may be expected to still further increase. At present it is largely due to our care constantly to assert that we are Americans and not Russians.

M. L. Gordon, M. D., Kioto, Japan. — Our special theological class now num-

bers fully thirty members. One third of them were here last year. More than half of them either support themselves or get their support from those for whom they have been laboring, or from other friends. This is not only a large increase over last year in the numbers in attendance, but a very great advance in the line of self support.

E. M. Pease, Kusaie, Micronesia. — On our first call at Ebon when we reached the Marshall Islands from Kusaie, we left our pupils, saying nothing especial concerning the next year, only giving a list of those who *might* return if disposed. When we came back to take the scholars on board for the return voyage we found that Satan had been busy enough during the interval. Not one of the Ebonites was disposed to come with us this year. The story was that their parents or relatives were unwilling to spare them then. Perhaps another year they would like to go. At noon of the day for sailing there was no prospect of any pupils from this island. At this juncture but one thing remained to be done. There was no help in man, and I laid the whole case before the Lord. I felt that it was *His* business and not mine, and was able to leave the whole matter in His hands. Returning to the people who were scattered over the premises, I waited for the Lord to work. Very soon I heard of two who had decided to go with us, then of another and another, till in an hour or two all that we wanted had begun to get ready to sail. But for the single boy who failed to get on board in time, and who is a bright promising fellow, I should be fully satisfied with the material for the coming year's school.

A. O. Forbes, Sandwich Islands. — The Chinese have been pouring in upon us at a great rate during the last six months, until now there are fully 13,000 of them on these islands. The greater part, however, of this influx is not by voluntary immigration. It has been produced by speculation, in response to the call for labor. The matter has been overdone, and will soon work its own remedy. Several shiploads of Portuguese have arrived, but they are not exactly what is wanted. One shipment of eighty people from the New Heb-

rides has lately arrived, and before long we shall have more labor vessels arriving from Micronesia. Four hundred and fifty Norwegian laborers have also lately arrived, and are very highly spoken of. They are Lutherans, and seem to be quite a religious people. Among the late im-

portations of Chinese are about sixty Christian Chinese, from Hong Kong and Canton. Among them is one who has been employed as a colporter in China, and who comes well recommended by the missionaries there. He will be set at work in that line here.

NOTES FROM THE WIDE FIELD.

THE SOUTHERN PRESBYTERIANS.

THE TWENTIETH ANNUAL REPORT of the Executive Committee of Foreign Missions of the Presbyterian Church of the U. S. (South) gives the entire missionary force in its employ as consisting of ninety-three persons, namely, eighteen ordained missionaries, one missionary physician, twenty-six assistant missionaries from this country, thirteen ordained native ministers, and thirty-four other native helpers. Twelve missionary laborers have been sent from this country the past year. The aggregate receipts were \$59,215.39, an increase of \$10,737.41 over those of the previous year.

THE PRESBYTERIAN CHURCH OF ENGLAND.

WITH the exception of a single medical missionary in India, the foreign missions of the English Presbyterians are confined to the Empire of China, having three centers, Amoy, Swatow, and the Island of Formosa. Fourteen ordained missionaries and five physicians are employed, besides sixty-five native evangelists. There are now 2,228 communicants in the several churches organized, 196 having been added within the last year. The contributions of the year have amounted to \$65,026.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

AT the May Anniversary of this noble society in London, the report for the past year was full of encouragement. The receipts from donations and sales amounted to the grand sum of \$1,047,595. The issues during the twelvemonth were 2,846,029, making a total since the formation of the society of 91,014,448 copies. Among the notable facts of the year are the following: the employment of sixty-three colporters in France, who have circulated 112,000 copies; in Italy, forty colporters have distributed 59,000 copies; in Russia the society's three agencies have a joint circulation of 275,000 in a great variety of languages, indicating a remarkable change in that empire; more than one hundred colporters have been in service in India and Ceylon, securing a circulation of 210,000 copies.

AFRICA.

DAHOMY. — Rev. John Milum, of the English Wesleyan Missionary Society, has written a report of heart-sickening scenes he witnessed in December last at Dahomey. The king is accustomed to go to war for the purpose of capturing men and women whom he may afterwards sacrifice to his ancestors. These sacrifices are made every night, and at least *one hundred and sixty* men are required to meet the demand. On December 10, Mr. Milum and his associate were summoned to the king's palace. He writes: "On approaching the gate of the palace, we were again halted, when I observed a very strong smell of putrefying flesh; and on looking round for the cause, discovered two big pots full of sand on either side of the gate, in each of which were placed three human heads with their faces downwards, whilst human blood was scattered upon the ground in front of the entrance. On the ground inside the gate as we

entered we observed more blood and another human head. The seven men to whom these heads belonged were sacrificed on the previous night. On entering the palace square, we saw the various chiefs seated under their respective umbrellas, surrounded by their people, all dressed in very showy raiment, and each making a great display of ornaments. An umbrella was sent for us to sit under, and soon after the king walked into the yard, surrounded by his wives and amazons. The king is a tall, well-proportioned man, with a pleasant manner and kingly bearing, although it seemed to me that I could see hard, cruel lines in his features. There then passed before the king various processions of dancers and singers, his wives and amazons, umbrella-carriers, and several hundreds of women, each with a load of cowries, cloth, or tobacco, all of which was being taken to some of the platforms erected in the market, from whence they were to be subsequently thrown to the people to be scrambled for by them. Among the trophies displayed were the umbrellas taken from the Abeokutans, ornamented with the jaw-bones of the poor people from whom they were taken, whilst the tails of the horses captured at the same time were used by the umbrella carriers for beating off the flies. There were many other skulls displayed belonging to important persons captured in war, some ornamented with horses' tails, others placed upon stools and drums, and six flags had the tops of their sticks surmounted with skulls. But the most sickening and disgusting sight was that of six poor men, gagged and bound fast, in litters carried upon men's heads, destined to be sacrificed. One poor man seemed to be in the deepest distress. My blood boiled with indignation at the sight, but I was powerless to save the poor men from death. The next day we were requested to be at the palace again, when the same kind of thing occurred, save that the processions were those of the women officers, and the human victims were displayed. There were fresh heads at the palace gate."

Some days after this a new market was opened, and many slaves were sold in the market, a grandson of the king buying a little boy for *eight strings of cowries*, equal in value to two pence. During the week on which the ceremonies connected with the opening of this market were celebrated, the king was accustomed to throw cowries, clothes, etc., from a platform to the people below, and finishing up by throwing human beings, who were then sacrificed. Mr. Milum states that intelligent natives affirm that the victims this year were taken from the town of Mikkam, east of Dahomey, and that the captives numbered over *seventeen thousand*, besides *seven thousand two hundred* whose heads were brought in. He estimates that during King Gelele's reign he has murdered in cold blood at least five thousand four hundred prisoners of war. Mr. Milum well says that such atrocities call loudly upon the civilized powers for suppression.

LIBERIA. — Dr. Blyden, President of Liberia College, reports that the college has re-opened with twenty-seven students in the preparatory, and eight in the collegiate, departments, and that for the first time since the college was founded all the students are negroes. The river towns are said to be flourishing, and the crops, especially the coffee crop, have been very large.

INDIA.

THE BRAHMO SOMAJ. — Dr. Murray Mitchell, who is now visiting the missions in Asia, has reached Calcutta, and in a letter to the *Monthly Record* of the Free Church of Scotland, reports that he finds great mental activity in that city, and an increasing earnestness on the part of the native Christians in proclaiming the gospel, and that a common watchword now is, "Every man a missionary." Of the Brahmo Somaj he says: "I have been profoundly interested in watching the doings of the Brahmo Somaj. Unlike the Christians, the Somaj is split into three strongly antagonistic sec-

tions. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance towards full Christianity or recede from it. There ought to be much solicitude and much prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Raja of Cooch-Behar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sadhāran Somaj, and I expect to see him again to-morrow. He is a barrister, educated in England, able, and, I believe, earnest in advancing what he holds to be truth. He lacks the mystic enthusiasm of Keshub, which is a merit, or a demerit, as you choose to take it. But with all his attainments and influence he is singularly modest and unassuming. His position in the Somaj will be, I earnestly trust, for good. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."

CALCUTTA. — A correspondent of the *Bombay Guardian* speaks of a great religious as well as mental activity at Calcutta, but he says that the outcome is not great. "The people are very willing to hear any one, of any creed, on any subject, related remotely to religion. Last evening I saw five congregations at the same time within the limits of one of our public squares, listening to as many different preachers. At another place in the north end of the city still larger audiences listen to preachers of four different faiths. Other meetings are held in halls and other public places. The missionaries of the Oxford Mission have been delivering a series of lectures in the Albert Hall and one of the Bengalee churches, and have made a favorable impression on a considerable portion of their hearers. But in the midst of all the talk one hears there is a lamentable want of downright earnestness. A thousand men can be found who will talk eagerly about the 'truths of religion,' but not one of the thousand seriously proposes to let any truth or truths subject him to an hour's discomfort, or change the current of his life to the slightest possible extent."

CHINA.

THE CHINA INLAND MISSION now reports seventy-six missionaries, male and female, with over one hundred native pastors, evangelists, preachers, and colporters. Its plan is to work away from the open ports and largely by itinerating.

THE NEW HOSPITAL AT TIENTSIN. — This hospital, in the charge of Dr. Mackenzie, of the London Mission, and under the special patronage of the Viceroy Li-hung-chang, has been built entirely with Chinese funds, and the working expenses came from the same source. The building cost \$6,000, and after all expenses were paid there remained \$480 in hand. The viceroy has contributed \$6,000 for current expenses, so that the scheme is purely Chinese, though under the immediate direction of a missionary physician. There are already two hundred in-patients, with over 5,000 out-patients.

FUH-KIEN. — The reports of the English Church missions in this province mention 110 stations and out-stations, with 3,556 adherents, 1,251 of whom are communicants. The trials to which this mission has been subjected in the city of Foochow have been very great, and have resulted in the closing of a training school with forty-five students, inasmuch as no place can be found to accommodate them.

SOUTH SEAS.

LIFU, LOYALTY ISLANDS. — The London Missionary Society prints in the *Chronicle* a review of the past ten years of labor at Lifu. The population of the island is 6,576, 5,636 being Protestants and 940 Roman Catholics. There are nine churches, with 2,085 members. Their contributions within the ten years for religious and benevolent purposes amount to \$30,067. Nearly 3,000 copies of the New Testament and Psalms have been sold, and a Hymn-Book and other books prepared. Ten stone chapels have been erected within the decade, making the present number of such chapels nineteen. A training institution for native teachers has been maintained, raising up fifty-seven helpers, twelve of whom have gone upon foreign service. Mission work has been undertaken at New Guinea and New Caledonia, upon which thirteen men and their wives have been employed. For three years there has been but a single English missionary upon the island, but he has been assisted by twenty-four native helpers, some of whom are able and earnest ministers of Jesus Christ.

NORFOLK ISLAND. — A memorial church to Bishop Patteson has recently been consecrated on Norfolk Island. Fifty friends came from New Zealand in the "Southern Cross." The islanders were in gala dress, crowded the church at its consecration, and made an offering of nearly five hundred dollars.

TURKEY.

AHMED TEWFIK EFFENDI. — The story of the arrest and imprisonment of this Turkish ulema, who was the teacher of Dr. Koelle, at Constantinople, and who for the crime of assisting in the translation of certain Christian books, came near losing his life at the hands of the Mohammedan court, has not been forgotten. It was a narrow escape he had from Moslem fanaticism. For about a year he was a prisoner under a strict guard of soldiers on the island of Scio. A few weeks before the recent terrible earthquake at that island he made his escape and fled to England. The Church Missionary *Intelligencer* reports that Ahmed Tewfik is fully convinced of the truth of Christianity, and desires to employ his learning and intimate knowledge of the Moslem faith in the vindication of Christian truth. He was presented to the committee of the Church Missionary Society, in London, at a recent meeting, and made a brief address.

MISCELLANY.

THE WORLD EVANGELIZED IN TWENTY YEARS.

BY REV. ARTHUR T. PIERSON, D. D., DETROIT, MICH.

WHY NOT! These are days of giant enterprises in the interests of commerce, science, art, and literature. Why not carry the spirit of sanctified enterprise into our religious life and work! I wish by voice and by the aid of the press to set forth a practicable business proposition, namely, that *before the year 1900, the gospel shall be preached to every living soul!*

The time has fully come for conducting the colossal scheme of the world's evangelization as an enterprise of the united

Christian Church, upon business principles, with a definite plan, by a division of the field which is the world, and a distribution of the work among all evangelical denominations.

A careful consideration will show us that it is perfectly feasible, during the remaining years of this century, to put the Word of God into the hands of every living human being, in his own tongue, and to proclaim the good tidings to every creature.

Among the thousand million of souls now in Papal, Pagan, and Moslem lands, there are at least six hundred millions yet

wholly unreachd. What force have we wherewith to compass this host? We must distinguish between evangelization and conversion. To evangelize, or bring the gospel into contact with souls, is the special commission of the church (Matt. xxviii. 19, 20). For such contact between the saving gospel and the unsaved we are held responsible. Conversion is God's work, and for that he alone is responsible. But if we preach the gospel to every creature, he will be with us always to add the work and power of the Spirit. Let us remember that one hundred and eighteen millions belong to Protestant and evangelical churches. If we could depend on each one of this whole number to do his or her share of this work, how easily it could be done! If personally or by proxy, every such believer should, during these twenty years, reach six new souls with the gospel, the whole world would be evangelized! Of course we must make a large discount from this gross number in estimating our working force. Let us then suppose that out of this one hundred and eighteen millions, only ten millions have real evangelical knowledge, faith, and experience. Could not God use this picked band, like Gideon's, to do the whole work? Let each of those ten millions, during twenty years, reach sixty new souls with the gospel, and the grand result is still reached! Think of it! We may take *one in ten* of the Protestant church members, and with them bring the whole present population of the world to the knowledge of the Gospel, by simply securing this result: that each of that elect number shall in some way bring the gospel into contact with three souls each year for twenty years!

Of course both men and means must be multiplied, if this great work is to be done. We must have at least ten thousand more missionaries; but that is but *one of a thousand* of the supposed ten million. We must have at least ten million more dollars a year for the support of these missionaries, and another ten million dollars for the various helps and appliances necessary. But let these ten million disciples give each five dollars a year, and we have *fifty millions* for the work of missions,

annually. England gave more than that to carry on the war in Afghanistan.

The enterprise of a world's evangelization is perfectly practicable. We need only a baptism of prayer, systematic effort, and faith in God. If the children of this world had a project before them with as good a prospect of success, although its dimensions were world-wide, they would undertake it with an energy that would girdle the earth with men and means in ten years? Why do we hesitate!

Let us have an Ecumenical Council representing the whole evangelical church, solely to plan a world-wide campaign, with reference to bringing the tidings of salvation into contact with every soul in the shortest time! Let the field be mapped out, and divided, with as little waste of men and means as may be; let there be an universal appeal for workers and for money, a system of gathering offerings so thorough that every giver shall be regularly brought into contact with the Lord's treasury, and the mites be increased to millions! The proposition is perhaps startling, and yet, looking at it with studied calmness and coolness, tell us what is there to prevent its consummation, but a new anointing from above!

BIBLIOGRAPHICAL.

Turkish Life in War Time. By HENRY O. DWIGHT. New York. Chas. Scribner's Sons. 1881. pp. 428.

This volume gives a graphic picture of the scenes and experiences through which a resident in Constantinople passed during the eventful years from 1876 to 1879. It does not profess to be a complete history of the war, but merely "a record of leading events, a suggestion of causes and effects, and a story of incidents of Turkish life in a critical time." The volume is true to its purpose, and we know of no book that will help one to a better understanding of the peculiar characteristics of Turkish life and of the Turkish government—its weaknesses, its corruptions, its helplessness generally—than may here be found. It gives an inside view of the events and motives influencing the conduct of different parties. The style is clear and forcible. There is no waste

of words in the particular details of incidents, though there is of course some sameness in the description of the ever-varying and yet similar scenes and events described. Whoever desires to get one of the clearest and best conceptions of what the Turkish government is and has been, and the need of thorough reform and of a radical change, which can only come from the new life and the new motives which the gospel is fitted to inspire, will find in this volume much of value.

No one had better opportunities of observation, and few, if any, were better prepared, by acquaintance with the language and the people, to make a record of them, than the author of this attractive book.

Historical Sketches of Woman's Missionary Societies in America and England With an Introduction by Miss ISABEL HART, of Baltimore. Boston. Published by Mrs. L. H. Daggett, 237 Bunker Hill Street. 1879.

This volume should have had earlier attention, but it has been delayed in the hope of preparing a fuller notice at some early day of woman's work in this country. It furnishes an important contribution to the history of such a work in unevangelized countries. The sketches of the different societies have been prepared by representative ladies, and are quite unequal in merit. They are nearly all colored by the personal prejudices of the writers. For example: in the notice of the Female Missionary Society of the Methodist Episcopal Church, honorable mention is made of the first female missionary society connected with that body, and it is claimed that this society, formed in 1819, was the earliest female missionary society in this country, and the honor of pioneers is thus claimed for the Methodist ladies. A similar claim we have noticed

in Dr. Reid's admirable volumes on the "Missions of the Methodist Church," though he is careful to qualify his statement by the phrase, "so far as we can learn."

This remark of Dr. Reid, when cited by a writer in *The Northern Christian Advocate*, of March 4, 1880, appears without qualification, gains in amplitude, and we learn that to this society "belongs the precious fame of being the first in the land, if not, indeed, in the world." This regard for the good name of one's denomination or favorite society is not the exclusive privilege of any one body. From an article in the *Catholic Presbyterian* for October, 1879, it might be inferred that woman's work for foreign missions was almost confined to the Presbyterian ladies. So in the *New-Englander* of April, 1873, the valuable services of the Union Missionary Society are held up to the admiration of the world, with scant reference to any other body.

Singularly enough, in the very volume under review, on page 13, there is notice of the formation of the Boston Female Society for missionary purposes, organized October 9, 1800, and other societies in connection with the Baptist churches are referred to on page 15, a female mite society in 1808, and another in 1811. In the reports of the American Board prior to 1811, over three hundred female missionary societies are mentioned auxiliary to the American Board. But despite any defects of this sort, into which a writer is easily led, the volume is important as grouping together the organization of these different societies for the social and moral elevation of women abroad, which marks a new era in the development of the missionary enterprise.

Notes for the Month.

TOPICS FOR SPECIAL PRAYER.

The Children of Missionaries:—That so long as they remain in foreign lands they may be kept from surrounding evils, from the corrupting example and filthy conversation of the heathen; that such of them as are separated from parents, and are in charge of friends at home, may be the objects of special divine care; that those who are entrusted with the oversight of them may be thoroughly kind and discreet, aiming and praying most of all for their early conversion; that this temporary orphanage may in no way prove harmful to them; that they may grow up in all respects exemplary, loyal to their country, their God, and the cause to which their parents are devoted; that they may thus become a joy and blessing to their fathers

and mothers, to their guardians and friends, and may be greatly useful in the church of Christ. Thanks should be rendered that missionary families have been so generally and so signally blessed; and that so many children from such families are now in turn called to the same service. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

For the old Armenian Church, that it may be reformed and led to the reception of evangelical truth. (See pages 260 and 262.)

ARRIVALS AT STATIONS.

April 10. At Tientsin, North China, Miss V. C. Murdock, M. D.

May 8. At Constantinople, Miss Susan P. Blake and Miss Olive N. Twitchell.

May 13. At Samokov, Dr. F. L. Kingsbury and wife and Miss Sarah E. Graves.

May 19. At Constantinople, Rev. H. O. Dwight and wife and Miss M. E. Lawrence.

DEPARTURES.

June 4. From San Francisco, Mrs. L. V. Snow and Miss L. S. Cathcart, sailed for Honolulu, to go from thence by the "Morning Star" to Micronesia.

DEATH.

A cablegram from Constantinople, received in Boston, May 31, announces the death of Mrs. Mary Bliss Chambers, wife of Rev. William N. Chambers, of Erzroom.

ARRIVALS FROM MISSION FIELDS.

May 8. At San Francisco, Rev. J. E. Walker and wife, and Mrs. Helen W. Osgood, of the Foochow Mission.

May 8. At San Francisco, Rev. H. H. Leavitt and wife, of the Japan Mission.

May 23. At Boston, Rev. S. R. Wells and wife, and Miss S. F. Norris, M. D., of the Mahratta Mission.

May 23. At New York, Dr. G. C. Reynolds and wife, of the Eastern Turkey Mission.

May 30. At Boston, Rev. Charles W. Park and wife, of the Mahratta Mission.

June 8. At Quebec, Rev. Stephen C. Pixley and wife, Rev. Josiah Tyler, Miss Mary E. Pinkerton and Miss Fannie M. Morris, all of the Zulu Mission. Mr. and Mrs. Pixley went to Natal in 1855, and this is their first visit home. Mr. Tyler was ordered to return for medical treatment, but hopes to rejoin the mission in the autumn.

DONATIONS RECEIVED IN MAY.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so.		5 10
Cumberland county.		
Lewiston, Pine St. ch.	10 00	
Ligonia, Cong. ch. and so.	4 25	
Yarmouth, 1st Cong. ch. and so.	50 00	—64 25
Hancock county.		
Bucksport, Elm St. ch. and so.		35 21
Kennebec county.		
Gardiner, Cong. ch. and so.	27 00	
Richmond, Cong. ch. and so.	20 00	—47 00
Lincoln and Sagadahoc counties.		
West Lebanon, Cong. ch. and so.	10 00	
Woolwich, A friend,	1 00	—11 00
Penobscot county.		
Brewer, 1st Cong. ch. and so.	7 13	
Hampden, Cong. ch. and so.	10 13	
Orono, Cong. ch. and so.	3 89	—21 15
Union Conf. of Churches.		
Bridgton, 1st Cong. ch. and so.	15 88	
Harrison, Cong. ch. and so.	6 00	—21 88
Washington county.		
Cherryfield, Cong. ch. and so.		25 00
		230 59

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, 2d Cong. ch. m. c.		6 42
Grafton county.		
Campton, Cong. ch. and so.	17 00	
Hanover, Cong. ch. Dart. Coll.	80 00	
Littleton, Cong. ch. and so.	59 55	
West Lebanon, Cong. ch. and so.	40 00	—196 55
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Manchester, C. B. Southworth, Merrimac county Aux. Society.		25 00
Pembroke, 1st Cong. ch. and so.		25 66
Rockingham county.		
Portsmouth, No. ch. and so.		174 30
Strafford county.		
Sanbornton, Cong. ch. and so. m. c.		6 50
		434 43

Legacies.—Gilsum, Mrs. Eunice F. Downing, by Mrs. Sarah F. Hayward,

70 00
504 43

VERMONT.

Bennington county.		
East Dorset, Cong. ch. and so.		28 63
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Danville, Cong. ch. and so.	27 10	
Lower Waterford, A friend,	10 00	—37 10
Orange county.		
North Theiford, Cong. ch. and so.	12 50	
West Newbury, Cong. ch. and so.	29 13	—41 63
Orleans county.		
Derby, Cong. ch. and so.	27 00	
Newport, Cong. ch. and so.	14 75	
No. Craftsbury, Cong. ch. and so.	20 00	
Westfield, Cong. ch. and so.	7 00	—68 75
Windham county Aux. Soc. H. H. Thompson, Tr.		
Cambridge, Cong. ch. and so.	4 40	
Saxton's River, Cong. ch. and so.	21 70	—26 10
		202 21

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch. and so.	138 00	
No. Falmouth, Cong. ch. and so.	20 00	—158 00
Bristol county.		
Taunton, Union ch.		19 62
Essex county.		
Andover, West ch. to const. Rev. AUSTIN H. BURR, H. M. 50; Francis H. Johnson, 150;		200 00
Essex county, North.		
Bradford, Teachers and Pupils of Bradford Seminary, for completion of the "Anderson Dormitory" of the Theological Seminary, Ahmednuggur (prev. paid, 77),		73 00
Newburyport, Belleville Cong. ch. (of wh. from E. M. Boynton, 50, with other dona. to const. CATHERINE COKER, H. M.),		315 54—388 54

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Boxford, "Earnest Workers for 'Morning Star,'" 20 00	
Danvers, Maple St. ch. and so. 80 19	
Lynn, Chestnut St. ch. and so. 12.73;	
C. C. Cobb, to const. himself and A. C. Cobb, H. M. 200.00; Miss S. V. Wyer, 5;	217 73
No. Beverly, Rev. E. W. Harrington,	25 00—342 92
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch. and so. 9 22	
Montague, Cong. ch. and so. 36 13	
Northfield, Cong. ch. and so. 5 00	
Orange, Cong. ch. and so. 7 25	
Shelburne, Cong. ch. and so. 56 49—114 09	
Hampden co. Aux. Society. Charles Marsh, Tr.	
Palmer, 2d Cong. ch. and so. 9 37	
Springfield, Memorial ch. 101.84; Olive ch. 20, A friend, 5; E. A. Thompson, 3;	129 84
Westfield, 1st Cong. ch. and so. 81 16	
West Springfield, Park St. ch. 49.18; 2d ch. 20.19;	69 37—289 74
Hampshire co. Aux. Society.	
Cummington, East Cong. ch. and so. 15 00	
Enfield, Cong. ch. and so. 45 00	
Hadley, 1st Cong. ch. and so. 25 00	
Northampton, Edwards ch. and so. 12 36	
Williamsburgh, Cong. ch. and so. 60 00—157 36	
Middlesex county.	
Cambridgeport, Pilgrim ch. and so. 191 91	
Everett, Cong. ch. and so. 12 46	
Natick, Cong. ch. and so. 63 60	
Newton, Joshua W. Davis, 1,000 00	
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Waltham, Isaac Warren, 10 00—1,284 97	
Norfolk county.	
Cohasset, Mrs. W. M. Smith, 1 00	
Franklin, 1st Cong. ch. and so. 40 96	
Hyde Park, Cong. ch. and so. m. c. 81 09	
Norfolk, Cong. ch. and so. 1 90	
Weymouth, 1st Cong. ch. and so. 58 80—183 75	
Plymouth county.	
Middleboro, Central ch. M. H. Swift, 7 00	
Suffolk county.	
Boston, Central ch. 684.80; Shawmut ch. 514.07; Immanuel ch. 100; 2d ch. (Dorchester), 62.35; Union ch. 3.45; "L. T. B." 100; Mrs. E. P. Eayrs, 5; A friend, 5; Chelsea, 3d Cong. ch. 1,474 67	
Worcester co. Central Ass'n. E. H. Sanford, Tr.	15 00—1,489 67
Clinton, 1st Cong. ch. and so. 75 00	
Paxton, Cong. ch. and so. 16 00—91 00	
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
Uxbridge, Cong. ch. and so. 76 00	
	4,802 66

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	10,194 69

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Thomaston, Cong. ch. and so. 23 53	
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Hadlyme, Cong. ch. 15 00	
Middlefield, Cong. ch. and so. 43 53—58 53	
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	998 79

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	17,155 58

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Clifton Springs, collection in Sanitarium chapel, 13 00	
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Eas Nassau, —, 2 00	
Fairport, 1st Cong. ch. and so. 54 59	
Geneva, Presb'y, W. M. Soc. 5 00	
Honeoye, Cong. ch. and so. 45 25	
Lyons, Presb'y, W. M. Soc. 5; Mrs. G. Sprague, 10; Mrs. S. Sprague, 10; 25 00	
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Victor, Presb. ch. 2 10—1,709 12	

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	1,959 12

NEW JERSEY.

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MARYLAND.

Frostburg, Cong. ch. 13 22	
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DISTRICT OF COLUMBIA.

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NORTH CAROLINA.

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KENTUCKY.

Louisville, Thomas Stevens, 150 00

OHIO.

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Cleveland, Franklin Ave. ch. 12.50; Elizabeth Blair, for India, 20; Crab Creek, Welsh Cong. ch. 5 00
East Toledo, 2d Cong. ch. 8 00
Hudson, Cong. ch. 52.13; W. R. Coll. ch. add'l, 5; 57 13
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Nelson, Cong. ch. 6 00
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Ravenna, Cong. ch. 39 80
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Toledo, 1st Cong. ch. add'l. 100 00
Williamsfield, Mrs. Eliza Chase, 2 00—528 51

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Angola, Cong. ch. 4 00
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Chicago, Lincoln Park, Cong. ch. to const. Mrs. FANNY MILLER, H. M. 100.07; Leavitt St. Cong. ch. 17; Union Park, Cong. ch. m. c. 10.15; C. G. Hammond, 1,500 Rev. E. N. Andrews, 5; 1,632 22
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Newark, Horace Day, 5 00
Roseville, Cong. ch. of Christ, 40 00
Seward, Cong. ch. 43 50
St. Charles, Cong. ch. 20 58
Waverly, Cong. ch. 30 50
—, A friend, 5 00—1,837 80

MICHIGAN.

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Benzonia, "Friends," 10 00
Cooper, Cong. ch. 6 00
Hudson, Cong. ch. 42 38
Leland, F. Cook, Jr. 1 50
Litchfield, 1st Cong. ch. 16 50
Northport, Cong. ch. 14 06
Old Mission, Cong. ch. 7 00
Olivet, Wm. J. Hickok, 10 25
St. Johns, 1st Cong. ch. 15 30—141 99

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Minneapolis, Plymouth ch. 37 65
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Rushford, Cong. ch. 2 50—47 65

IOWA.

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Clay, Cong. ch. and so. 4 00
Eldon, Cong. ch. 5 00
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Grinnell, Cong. ch. 64 50
Keokuk, Cong. ch. 75 29
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Meriden, Cong. ch. 4 38
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Quasqueton, A. Manson, 5 00
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Menomonie, Cong. ch. 18 58
Milwaukee, Plymouth ch. 66 20—159 93

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Hiawatha, 1st Cong. ch. 13 75
Russell, 1st Cong. ch. 10 04—28 94

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Forest Grove, Cong. ch. 9 00
The Dalles, 1st Cong. ch. 14 20—33 20

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, —, A friend, 2,000 00
Turkey, Midyat, m. c. coll. for Augustin at Zaragoza, Spain, 2 25—2,002 25

MISSION WORK FOR WOMEN.

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CANADA.—Danville, C. for Mrs. Watkins' school, 5 00
330 85

Donations received in May, 24,928 51
Legacies " " " 21,868 82
\$46,797 33

Total from September 1st, 1880, to May 31st, 1881, Donations, \$235,150.55; Legacies, \$64,152.31 = \$299,302.86.

Hyde Park, Mass., Joseph Farwell, Scott's Com., 6 vols.
Chicago, Ill., Mrs. Thomas L. Paine, Scott's Com., 6 vols.
Waukesha, Wis., Rev. Charles W. Camp, Comprehensive Com., 5 vols; Miscellaneous, 35 vols.

FOR YOUNG PEOPLE.

ISLAM.

IN the year 570 A. D., at the city of Mecca, in Arabia, Mohammed was born. The religion which he founded is called Islam, and those who profess it are called Moslems. Islam means "entire submission to God." This faith has multitudes of followers, there being not less than six million Moslems in Europe, while the number in the whole world is estimated at about one hundred and seventy-five millions, so that not far from one eighth of the population of our globe acknowledge the False Prophet. At the great Mohammedan missionary



MOSQUE OF SULTAN ACHMED, CONSTANTINOPLE.

university at Cairo in Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam. Our missionaries meet these Moslem priests, not in Turkey alone, which is the centre of their power, but also in Persia, India, and China, and in the heart of

Africa. Very few who have professed this faith have ever been led to renounce it for Christianity. This is partly owing, no doubt, to the fear of persecution, for the Moslems hold that it is not only proper but a bounden duty to kill any one who abjures his faith in their prophet.

On the opposite page is a picture of the Kaaba at Mecca, the most celebrated of all the mosques of Islam. It was an idolatrous temple, long before Mohammed was born, the legend among the Arabs being that Adam and Eve came to Mecca after they were driven out of the garden, and were there permitted to construct a temple on the model of the one in Eden. In a corner of one of the walls of the Kaaba is the famous "Black Stone," of which the tradition is that the angel Gabriel brought it from Paradise. Though there is nothing remarkable in the stone itself, it being a common piece of basalt, semi-

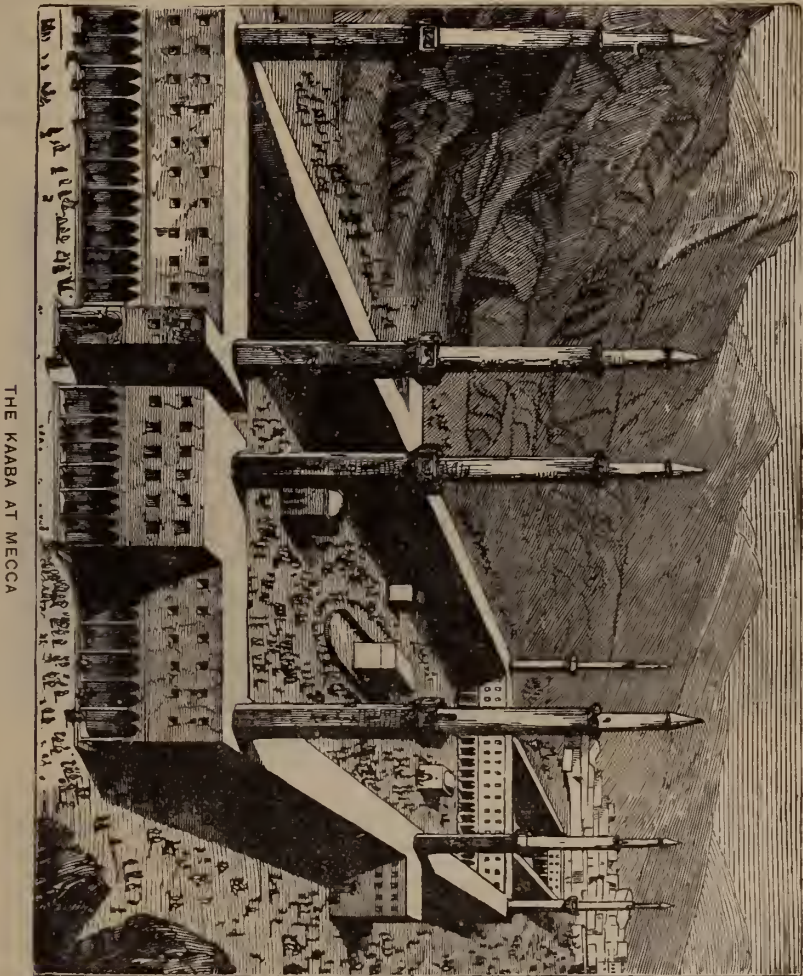


MOSQUE OF THE PIGEONS, CONSTANTINOPLE

circular in shape, about six inches high and eight broad, it is deemed most sacred, and hundreds of thousands of pilgrims have crossed sea and land that they might kiss it.

Mohammed often visited the Kaaba when he was a boy. When a young man he used to travel with some of the caravans which went northward into Syria for trade. During these journeys he doubtless saw and heard much of the Christians and Jews. He must have learned of their sacred books. But alas! he learned little of what pure Christianity was from what he saw. Sad corruptions had crept into the Christian Church, and Mary and the saints and numberless images were worshipped in place of God. But in some way, whether from the teachings of the Old Testament or not is not quite clear, Mohammed was led to accept the grand truth which his idolatrous ancestors had not known, and which the Christian Church, as he saw it, had lost sight of, that there was but one God, and that it was sacrilege to worship images. So he entered the

Kaaba and preached this truth. He announced himself as the prophet of God, and sought to destroy all idols. This aroused the opposition of his fellow-townsmen. After a time they planned to destroy him, but he escaped them. In the year 622 took place the celebrated "Hejira," or Flight of Mohammed from Mecca to Medina. From this flight of their prophet the whole Mohammedan world computes its era, just as the Christian world dates its years from the birth of our Lord. Our year 1881 is to the Moslem the year 1259.



THE KAABA AT MECCA

It was during this flight that the life of the prophet is said to have been saved once by a spider and once by pigeons. The spider spun his web, and the brooding pigeons remained undisturbed, by the mouth of a cave where Mohammed had hidden, and his pursuers thinking that no man could have been there, passed on. It is in remembrance of this deliverance that to this day pigeons are fed from the tower of one of the mosques of Constantinople.

Before he left Mecca Mohammed began to have what he called revelations from heaven. He caused the account of his visions to be written out, and

these records, with what he added afterward at Medina, constitute the Koran, or sacred book of the Moslems. It consists of one hundred and fourteen chapters, and every word Mohammed declared to be of divine command. The volume contains many excellent precepts, and the first portions of it, written before the flight from Mecca, are much more gentle in tone than the later chapters, which were composed after Mohammed had given way to his pride and passions. If he wished to defend any act of his, however wicked, or when he would excite his followers against his enemies, he had only to write another chapter commending his course and cursing his opposers, and give it out as a message directly from God. For instance, when he wished to marry more wives than he had allowed to others, an addition to the Koran appeared, which said, "O prophet, we have allowed thee wives. . . . This is a peculiar privilege granted thee above the rest of believers."



STREET IN CONSTANTINOPLE.

After reaching Medina Mohammed and his followers undertook to advance the faith by force rather than by argument. The wars which followed were marked by scenes of fearful cruelty. On one occasion some eight hundred Jews were led out in companies of five or six, and butchered in cold blood in Mohammed's presence. He conquered Mecca in 630, and destroyed all the idols in the Kaaba. Two years later he died at Medina, but his followers obeyed his injunctions, and fought for the faith of Islam. Ten thousand Christian churches are said to have been either destroyed or converted into Mohammedan mosques. Jerusalem was captured in 636, and Alexandria in 640. Less than one hundred years after Mohammed's death, Spain was subjugated, remaining under Moslem power for over seven hundred years. In the East conquests were made in Persia and beyond, while the Caliphs, or successors of Mohammed, reigned at Bagdad. After some centuries the Turks appear on the scene, coming as a warlike tribe from Northern Asia. They overthrew the Arabs, but they accepted their religion, and became the most vigorous supporters of Islam.

They conquered Constantinople, and for a time it seemed as if they were about to conquer all Europe. It is not quite two hundred years since they were finally beaten back at Vienna. The Sultan of the Turks claims to be the successor of Mohammed, and to have authority over the whole Moslem world, even in India and China. But the Persians and some others deny this, and say that their caliph must be of the same Arab family as their prophet.

WHAT ISLAM TEACHES.

There is a single sentence which contains the creed of the Moslem : "There is no God but God, and Mohammed is his prophet." This is repeated over and over as the one great article of faith. Its belief in one God and its utter rejection of all idols, have given Mohammedanism its great power. No images or pictures are seen in its mosques.

Islam teaches that Moses and Jesus were prophets of God, but not of

such rank as was Mohammed. No one who has any clear idea of what Jesus and Mohammed taught can for a moment suppose that they can both be prophets of the same God. Their teachings are directly opposite. Jesus preached the gospel of love to all men, even to enemies. Mohammed commanded his followers to pursue and to kill all who would not follow him. Some of the utterances of Mohammed, however, seem to authorize the sparing of the lives of Christians and of Jews, inas-

much as they have a "book religion;" that is, a religion founded on a revelation contained in a book. But then he requires that even "the people of a book" shall be "fought against and brought very low."

Islam is a religion of forms. There are certain ceremonies to be observed, and in a very precise way. The rules regarding religious exercises are very



MOSLEMS BEFORE THE MOSQUE.

exact. Prayer is to be offered five times each day, and if it is not offered according to rule, it loses all power. Unless one has first bathed, and unless the bathing was done after a prescribed form, the prayer is nought. According to the law of Islam, if a man washes his left hand before his right, or his nose before his teeth, he cannot pray acceptably. So, too, if the order of his prostrations is not exact, and if his face is not turned towards Mecca, his prayer is vain. We remember seeing some Mohammedan pilgrims try to pray in the midst of a storm on the Mediterranean Sea. The vessel was tossing about, and the poor bewildered people knew not in which direction Mecca was. And so they could not pray! It would be of no use unless they could face their sacred city. Such reverence do Mohammedans show to Mecca that they bury their dead with their sightless eyes turned towards the birthplace of their prophet.

It is very impressive to a traveler in the East to hear the call for prayer from the minarets of the mosques. The muezzin ascends to a balcony of the minaret, as represented in the picture opposite, and in a clear musical voice repeats the creed, "There is no God but God, and Mohammed is his prophet," and calls to prayer. The devout Moslem, wherever he may be, and whatever he may be doing, instantly prostrates himself and goes through his forms with apparent devotion. One seeing this can hardly fail to regard the Moslems as a very religious people, but the favorable impression will soon vanish if he watches these formalists, for he will find them cursing and cheating and lying without any conscience whatever. Lying is their special vice. They seem to have almost lost the power to appreciate the truth or to speak it.

MOSLEM WOMEN.

The religion of Mohammed makes woman the slave of man. The home is destroyed by permitting more than one wife in the family. A man is allowed to put away his wife whenever he pleases without giving any reason. He may beat her as he would a beast, and the right of the husband to do this is not only defended but frequently exercised. Women, though not absolutely excluded from mosques, are seldom seen there. Few of them can read, and they are not expected to know anything. They are never to be mentioned in conversation,



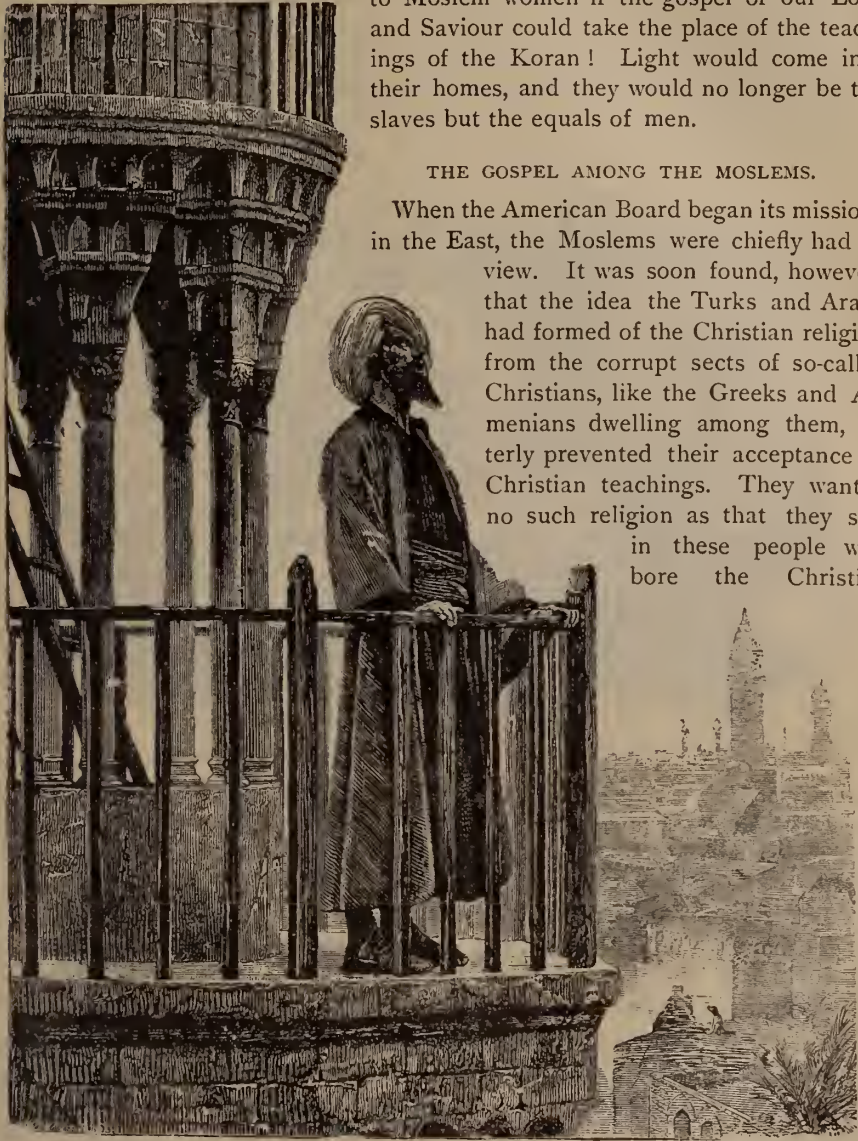
A TURKISH LADY

and are never to appear in public without a veil. They are required to live in seclusion, and to allow no man to see their faces. There has been latterly some falling away from the old rigid requirement of a thick covering for the face, and in Constantinople and some other places, Turkish women now appear with a comparatively thin veil. But they are still kept apart, distrusted and degraded. In the street cars of Constantinople there is a partitioned place for the women. They are not esteemed worthy to ride with men. Girls are not

wanted in any family, and a Moslem, if asked how many children he has, never thinks of counting his daughters, or even mentioning them. They are considered as not worth speaking of. How different from the place given to women by the religion of Jesus Christ! What an infinite blessing it would be to Moslem women if the gospel of our Lord and Saviour could take the place of the teachings of the Koran! Light would come into their homes, and they would no longer be the slaves but the equals of men.

THE GOSPEL AMONG THE MOSLEMS.

When the American Board began its missions in the East, the Moslems were chiefly had in view. It was soon found, however, that the idea the Turks and Arabs had formed of the Christian religion from the corrupt sects of so-called Christians, like the Greeks and Armenians dwelling among them, utterly prevented their acceptance of Christian teachings. They wanted no such religion as that they saw in these people who bore the Christian



MUEZZIN CALLING TO PRAYER.

name. Before any impression, therefore, could be made on the Moslems, it was necessary to show them a purer Christian Church than they had hitherto known. And so our missionaries began their labors among the Armenians and Greeks, and by the side of these old churches from which faith and good morals had

died out, new and pure churches have been built up. Already the Moslems are seeing that they had not known what Christianity was, and that in its new form as taught and exemplified by our missionaries, its fruits are excellent. But the Mohammedans are very bigoted and fanatical, and they hold the rod of persecution so fiercely over all their people that few would dare to leave their old faith even if they wished to. The few who have embraced the Christian religion have been driven into exile, if not put to death. There have been some remarkable cases of firmness on the part of those who have accepted Christianity, like that of Asaad Shidiak, the martyr of Lebanon, of whose life and death we hope sometime to write in these pages. The *Missionary*



A MOSLEM CEMETERY.

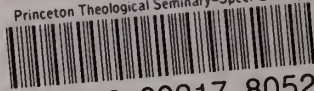
Herald for May of last year contained the account of the arrest and imprisonment at Marash, of Mustapha, who, when questioned, boldly told the governor of the province, "I am a Christian." "Take him to prison," said the governor. Within an hour the son of Mustapha was thrust into the same prison, and at midnight officers entered, and after tying the hands of father and son, and also a rope about the father's neck, dragged them off, compelling them to walk one hundred and thirty miles, threatening and insulting them all the way, but ready to free them the moment they would say they were not Christians. For six years now the father has wandered homeless for Christ's sake, and has been obliged to hide from his relentless persecutors. But he still holds fast to his faith. Within the past year Ahmed Tewfik, a high Turkish official at Constantinople, was condemned to death for assisting a missionary in translating the Bible and other Christian books. He did not profess to be a Christian, but he had to do with the Christians, and so he was condemned. He, however, escaped after a year's imprisonment, and is now in England. We trust a better day is soon to come for the deluded followers of the False Prophet, when they will be able without fear of man to confess their faith in the one God and in his Son Jesus Christ.

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